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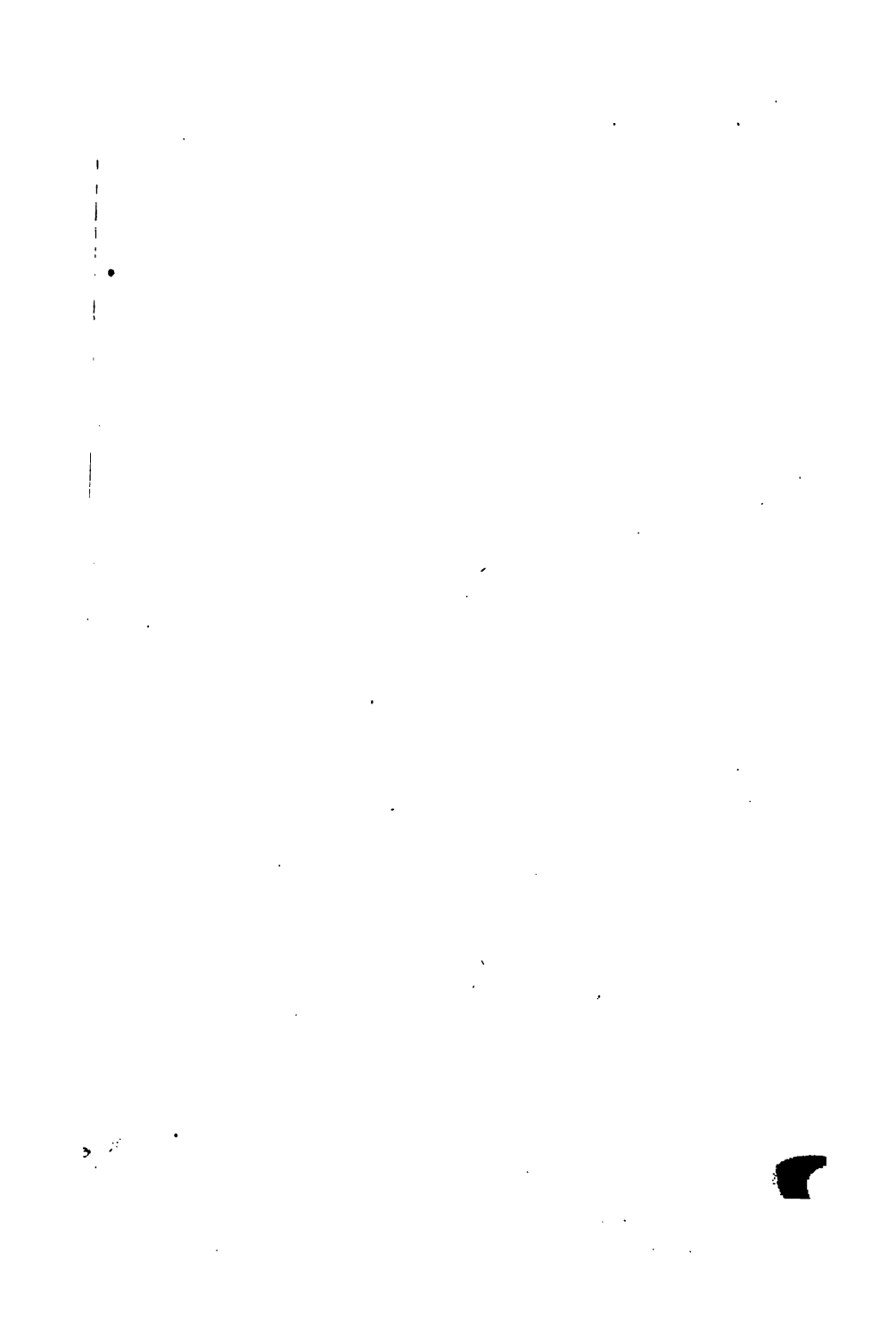
The Messiah

BY

J. R. ROBINSON.

LL.D. F.R.G.S. F.G.S.E. &c.







1840

John Ryley Robinson

M.D.

F.R.G.S. — F.S.S. Scot. — F.G.S. Edin.

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THE
MESSIAH.

HE WHO WAS, AND IS, AND IS TO COME.



Dedicated,

BY ESPECIAL PERMISSION, TO
THE MARQUIS OF RIPON, K.G.,
LORD PRESIDENT OF THE PRIVY COUNCIL,

BY
J. R. ROBINSON, LL.D.,
F.R.G.S., F.G.S.E., F.S.A. SCOT., F.R.S.A. DU NORD,
M. SOC. ASIATIQUE DE PARIS, &C., &C.



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E.C.

DEDICATION.

To

THE MARQUIS OF RIPON, K.G.,

Lord-President of the Privy Council; Grand Master of
the Freemasons of England, and Wales; F.R.S., F.R.G.S.,
&c., &c., &c.

A Yorkshire Bard, proud of my country and my nation,
I feel gratified in being so kindly and readily allowed to
dedicate this production of a Winter's Sabbath-evenings,
(when confined to my home by sickness,) to one who so
worthily inherits the virtues and honours of his ancestors ;
and who, by a life-long devotion to the highest interests of
the State, has rendered still more illustrious the noble name
he inherited from his forefathers.

That Providence may long preserve you to your family,
and the friends who love and esteem you, and the country
which so highly prizes your talents and services, is the
sincere prayer of

THE AUTHOR.

THE MESSIAH.



ETERNAL, uncreated Power ! whose word
Call'd into being this vast universe,
With all that it inhabits ; and, Who still
With never-failing skill, and wisdom guides
The Planets in their course : Who giveth Light,
The Sun to rule by day, the Moon by night ;
Who regulates the Seasons : sending rain,
Or hail, or snow, or heat, as seemeth best
To thy Almighty wisdom, which hath sworn
“ Seed-time and Harvest-time shall never fail.”
Help us to worship Thee aright. Oh ! fill
Our hearts with fervent gratitude for all
Thy mercies, ever new and numberless ;
And, whilst we praise, and bless Thy holy name
For all Thy gifts ; and humbly bend the knee
In fervent adoration at Thy throne ;
Our highest, noblest, warmest notes of praise
We render Thee ; that, when our world was lost

In wickedness, and misery profound ;
When guilt and crime o'er all the earth prevail'd ;
When all mankind, through the foul taint of sin,
Had lost Thy favour, and were doom'd to death ;
Endless perdition ; misery infinite :
No hope of mercy left, no ray of light
To shine upon their path, or cheer the soul :
That Thou, Almighty God, so lovèd the world ;
This sinful, guilty world, that Thou did'st give
Thy only Son the rebels to redeem ;
That, whosoever should in truth believe
In Him, should never perish, but should have
Pardon for sin, and everlasting life.
JEHOVAH ! Father ! Open Thou our hearts ;
Assist our meditations as we trace,
With weak and trembling hands, the wondrous
facts

(The most momentous in the history
Of man,) our Saviour's birth, and life, and death :
The moral excellence which did adorn
His character ; for ever beaming forth
In all His words and acts ; the tenderness,
And condescension which distinguish'd all
His invitations to the sorrowful,
And troubled spirit to dismiss its fears,
And place its trust in Him, and He would heal
All its transgressions, and forgive its sin.
His lowliness and majesty combined ;

The wondrous Babe of Bethlehem ! to whom
The Magi came, with gifts of gold, and myrrh,
And frankincense, and humbly bent the knee ;
Offered their treasures, and then worshipped
Him.

The Child ; Who, in the Temple did dispute
With those most learnèd in the laws, who
heard

Amaz'd His wise replies and arguments ;
And marvell'd at the wisdom of His speech.
Illustrious teacher of the purest laws,
The most sublime morality the world
E'er saw ; which, practised, speedily would
change

This earth from all its state of misery,
And make it as the garden of the Lord ;
No strife, no grief, no sin, but Heaven below.
The CHRIST ; whose miracles bespoke His power,
Divine Restorer of the sin-sick soul,
At whose command all bodily complaints,
All sickness fled away, and rosy health
Return'd to cheer and bless, with strength
renew'd,

The great Redeemer of our race ; Who clothed
Himself with our humanity, and shared
All our temptations, sorrows, weaknesses ;
And, in the garden of Gethsemane,
Oppress'd with mental anguish for our sake,

Sweat, as it were, blood in His agony ;
Meekly received the rude indignities
With which the multitude insultèd Him ;
And, on the cross extended, bore our sins,
And died,—a sacrifice for human guilt ;
Yet rose again, triumphant over death ;
Ascènded to the skies, and took His place
At God's right hand, our great High Priest
above :
And ever pleads for us His precious blood.

“ What is it troubles thee, O King ? And why
“ So sad thy royal countenance ? Thy health
“ Is perfect, and Thy people all obey
“ Thy rule with willing heart. Thy realm enjoys
“ All the prosperity which thou can'st wish.
“ What is it, then, that weighs upon thy soul,
“ And causes such unwontèd change in thee ?”
Then Herod answerèd, “ What ! hast thou not
heard
“ How that wise men from the far East have
come
“ As pilgrims to Jerusalem, and ask,
“ ‘ Where is Messiah, Christ, King of the
Jews ?
“ ‘ Whose star appearing in our native land
“ ‘ Has brought us thence to come and worship
Him ?

“ ‘Dost thou not know, that, in the ancient books
“ ‘Of our religion, it was prophesied
“ ‘By Balaam, son of Beor, unto whom
“ ‘The great Creator of the world made known
“ ‘That which should come to pass in after-
times ?’
“ ‘Thus spake he,—‘I shall see Him, but not
now,
“ ‘And I shall then behold Him, but not nigh :
“ ‘For out of Jacob shall come forth a star ;
“ ‘A sceptre shall rise out of Israël,
“ ‘Which shall destroy, and smite, and take the
prey
“ ‘From Moab, Sheth, and Edom ; and to Him
“ ‘Dominion shall be given. He shall rule.’
“ ‘Also Isaiah wrote concerning Him,
“ ‘For unto us a child is born ; to us
“ ‘A son is given ; the government shall be
“ ‘Upon his shoulders, this shall be his name,
“ ‘Wonderful ! Counsellor ! the Mighty God !
“ ‘The Everlasting Father ! Prince of Peace !
“ ‘And, to the vast increase of His great
power,
“ ‘And government upon the royal throne
“ ‘Of David, and His kingdom, there shall be
“ ‘No end ; with justice and with judgment
firm
“ ‘Shall He establish it for evermore.’

“ Know you not then, the one they seek is He,
“ The mighty King of Israel, long foretold ?
“ And, marvel ye, that heaviness of heart
“ Should be my portion ? When my royal crown
“ And all that I possess of wealth, and power,
“ And dignity, is doomed to pass away
“ Before the glory of this rising sun.”

Then did his courtiers counsel him to call
Together his chief priests and scribes, and all
The learned men vers'd in Mosaic law ;
Demanding of them, when assembled, where
Christ should be born : he follow'd their advice,
And question'd them concerning Christ, the
King.

Turning to Micah's prophecy, they read :

“ But thou, BETHLEHEM EPHRATAH, although
“ So little now 'mid Judah's thousands, yet
“ From thee shall spring the ruler of the land :
“ Whose goings forth have been from old, and
he

“ Shall rule my people Israel : their King.”

Then Herod call'd the wise men secretly,
And closely question'd them about the time
The star appear'd ; bidding them to go
To Bethlehem ; and there, with diligence,
Seek the young Christ, and when they found
Him, bring

Word to Jerusalem, that he might go,

And bend the knee, and also worship Him.
(What vile hypocrisy ; he only wish'd
To find the Babe that he might murder Him.)
But mark, how God ; (to whom our inmost
thoughts,
And secret wishes are reveal'd, as clear
As is the sun at noon ; (preventèd him
From thus accomplishing his base design.
When they had left the king, they took their
way,
And, lo ! the star which in the east appear'd,
And led them hither, still before them went,
Until it came, and stood above the place
Where Mary, and her infant Jesus were.
Then did they bend the knee, and worship Him ;
And, as their God, they offer'd incense pure ;
And, as their King, presentèd Him with gold,
And myrrh : because, unitèd to our race,
Wearing a human body, He would be
Subject, like us, to suff'ring, and to death.
Thus,—emblematic were their costly gifts
Of His Divinity, and Regal power.
The Incarnation of the Deity.
This having done, warnèd by God in dreams
That they should not return unto the king,
They chang'd their route, and, by another way,
With joy departed to their native land.
Anxiously Herod waitèd their return,

And, when they came not, he was fill'd with
wrath ;

Yet, knowing not which was the noble child,
He sent his savage soldiery, and slew
All children in the town of Bethlehem,
And all the coasts thereof, from two years' old,
And under, in accordance with the time,
Which he had learnt by closely questioning.
Then was fulfill'd that which was spoken by
The prophet Jeremiah, when he said,

“ A voice was heard in Ramah ; bitter woe,
“ And lamentation loud, and mourning great ;
“ Rachel refusing to be comfortèd,
“ And weeping for her children, who are not.”

Insensate folly, useless waste of life,
To think that he, a mortal man, could thus
Thwart the designs of God Himself ; and slay
The infant Christ, the Saviour of the world.

For, in a dream, the angel of the Lord
Appear'd to Joseph, bidding him to rise,
And, with the mother and the Babe, depart,
And flee with them to Egypt, and remain
In safety there till Herod was no more.

Obedient to the message, they by night
Departèd, and were safe from Herod's wrath.
Thus was His life preserv'd ; O wondrous Babe !
Marvellous child ! fruit of the Virgin's womb !

Conceived by the Holy Ghost, ere she

Was married to her husband. Joseph thought
To put her privately away, nor make
Example of her state ; but, as he mused
And ponder'd much, the angel of the Lord
Appearèd to him in a dream, and said—
“ Joseph ! fear not to take thy wife to thee,
“ For that which is conceivèd in her womb,
“ Is of the Holy Ghost ; not born of man.
“ She shall bring forth a son, and thou shalt
 call
“ The infant, JESUS ; He shall come to free
“ His people from their sins, and save thy race.”
Then Joseph took the Virgin as his wife,
But knew her not till she brought forth her
 son.

Ere this occurèd, Augustus Cæsar made
Decree to tax all people in his realm ;
Each in his city : therefore Joseph went
With his espousèd wife from Galilee
To David's city, Bethlehem, because
He was of David's house and lineage.
Whilst there, the days were all accomplishèd
That she should be deliver'd ; she brought forth
Her first-born Son into the world, and wrapp'd
The little Child in swaddling clothes, and laid
Him on the manger, for there was no room
For them within the inn, so great the crowd.

That night, the shepherds watching o'er their
flocks
Were terribly afraid : a glorious light
Shone round about them ; their astonish'd eyes
Beheld an angel of the Lord, who spake
Kindly, and said : " Fear not, behold I bring
" Glad tidings of great joy to you, and all
" Mankind, for unto you is born this day
" A Saviour, which is JESUS CHRIST, the Lord.
" And this shall be a sign to you, for ye
" Shall find Him in a manger of the inn
" At David's city, Bethlehem." And, lo !
A number of the heavenly host appear'd
And sang, in sweetest strains—redeeming love ;
" Glory to God, and peace, good-will to men."
Then, when the angels had to Heaven return'd,
The shepherds, whisp'ring, said, " Come, let
us go
" To Bethlehem, and see this wondrous thing
" Which God so strangely hath reveal'd to
us."
In haste they came, and found them, and made
known
The vision of the angels, and their words ;
All they who heard it wonder'd, while the men
Rejoic'd, and praising God for all which they
Had seen and heard, return'd to their flocks.
But Mary treasur'd in her memory,

And ponder'd in her heart the angel's words.
When the due time arriv'd they took with them
The Infant to the temple, to present
Him to the Lord, according to the law.

“Each male that openeth the womb shall be
“Called holy to the Lord.” Then Simeon
(A pious man, just and devout ; to whom
The Holy Ghost reveal'd the fact, that he
Should not see death, till Christ, the Lord ap-
pear'd)

Came by the Spirit to the temple, where
He saw the parents enter with the Child.
With reverential feelings he approach'd,
The mother and the Babe ; and taking Him
Into his arms, he blessèd God, and said,
“Lord ! let Thy servant now depart in peace.
“According to Thy word ; mine eyes have
seen

“Our Hope and Life ; the great salvation, Thou
“In presence of all people hast prepar'd,
“A Light to lighten all the Gentile world :
“The glory of Thy people Israel.”

Then Joseph and his wife did marvel much,
As yet, not fully knowing all the vast
Designs of God, in sending thus His Son.
Simeon, then blessèd both of them, and said
To Mary.—Jesu's mother, “Lo, behold !
“This child shall be a sign ; revil'd, and scorn'd,

“ Set for the fall, and rising up again.

“ Of many in the land of Israël,

“ A sword shall also pierce through thy own
soul.”

(Thus did he prophesy the deep distress
Which she should feel when Christ was
crucified).

Scarcely had Simeon spoken, when there came
An aged widow, fourscore years and four,
Who servèd God devoutly ; she gave thanks
Unto the Lord, and spake of Him to all
Who lookèd for redemption in the land.

Then did the parents, and the Child return
To their own city Nazareth ; where He
Increas'd in wisdom ; for the grace of God
Was on Him, and He waxèd strong in soul.
Yearly His parents to Jerusalem
Went to attend the feast,—the Passover.
And when the child was twelve years old, He
too,

According to the custom, went with them.
Having fulfill'd the days, when they return'd,
Jesus remainèd in Jerusalem ;
But Joseph and His mother knew it not.
The men and women travelling apart,
Each thought Him with the other, till at night
They met, and missing Him, anxiously sought

The child amid their kindred and their friends,
But found Him not ; then were they fill'd with
grief,

And to Jerusalem again return'd.

Where fruitlessly for three whole days they
tried

To find the missing Youth ; until at length
Within the Temple's sacred courts they found

Jesus amid the Doctors ; seated, calm,

And perfectly at ease ; both listening,

And asking questions which astonish'd them :

Showing a knowledge far beyond His years.

When they beheld Him thus engag'd, amaz'd,

His mother said unto Him, " Son, oh, why

" Hast thou thus dealt with us ? did'st Thou
not know

" For three whole days we sought Thee sorrow-
ing ?"

Reproving them in gentle terms, He said,

" How is it that ye sought me ? Wist ye not

" My Father's business demands my care ?"

Yet even then they did not understand

The meaning of the words He spake to them.

With dutiful submission He return'd

With them to Nazareth ; but Mary kept

Remembrance of these sayings in her heart.

Jesus, meanwhile increas'd in stature, fame,

Wisdom, and favour, both with God and Man.

Tiberius Cæsar, Emperor of Rome,
For fifteen years had held despotic sway ;
And Pontius Pilate, subject to his rule,
Judea govern'd. Herod Antipas,
The son of him, misnam'd the Great, who
slew
The babes of Bethlehem, at Jesu's birth :
Was Tetrarch of the Galilean State :
His brother Philip, 'neath the Roman sway
Was Tetrarch of Iturea, and all
The district of Trachonites, when, lo !
While Annas, and Caiaphas were high-priests.
The word of God came unto John, the son
Of Zecharias, in the wilderness.
Selecting him to be the harbinger
Of the Messiah,—bidding him declare
The speedy coming of the Son of God :
The great Deliverer of our race, through Whom
Our guilty world—redemption should obtain.
Obedient to the summons, he at once
Commenc'd his mission near Jerusalem ;
And, on the shores of Jordan's sacred stream,
Clad in a garment made of camel's hair,
And with a leathern girdle round his loins ;
Summon'd the people to repent, and prove
By change of life their sorrow for their sins.
Announcing in strong terms, the near approach
Of One, invested with Supreme command,

Unerring wisdom, mighty power ; who comes
To try the nations, and baptize with fire :
Whose fan is in His hand to purge His floor,
Gather into His garner all the wheat,
But burn the chaff with fire unquenchable.

Deeply convinc'd of sin, the people cried,
“What shall we do ?” He answer'd them, and
said,
“Fruits worthy of repentance now bring forth :
“Let him that hath two coats impart to him
“Who hath not any ; promptly share your
food
“With those who suffer hunger ; act to all
“With kindness and with charity ; or how
“Can you expect mercy from God Most High ?”
The Publicans who came to be baptiz'd,
Ask'd the same question ; and to them he said,
“Exact no more than is appointed you.”
The soldiers similar enquiry made ;
To whom he said, “Do violence to none,
“Bring no false accusation, nor denounce
“For gain, and with your wages be content.”
Vast crowds attended him, whom he baptiz'd.
Amongst the rest, from Galilee came down
Jesus Himself to Jordan ; but to Him
The Baptist spake, well knowing Christ, the
Lord.

“Why comest Thou to me? ’tis I have need
“To be baptiz’d of Thee.” But Jesus said,
“Suffer it now to be so, it becomes
“Us thus, all righteousness to have fulfill’d.”
When Jesus was baptiz’d, amazing sight,
The Heavens were open’d, and, descending
thence,
The Spirit in the semblance of a dove,
Came gently till it lightèd on our Lord:
And, lo! a voice from Heaven was heard, which
said,
“This, this is my belovèd Son, in Whom
“I am well pleas’d.” Astonish’d, John beheld
The wondrous vision graciously vouchsaf’d,
To prove to all our Lord’s divinity.

Then was our Saviour of the Spirit led
Into the wilderness, to undergo
Grievous temptation from the Evil One.
And, as the great Lawgiver of the Jews,
Moses, ere he receiv’d the law from God,
Fastèd full forty days upon the Mount;
And he, the prophet-chief, Elijah, ate
Nor drank, for forty days when God appear’d
To him in Horeb, bidding him return
To Syria, and anoint Hazæl, King.
Thus did our Saviour in the wilderness
Fast the same time, till He was hungerèd.

The Tempter then said unto Him, "If Thou
"Art Christ, the Son of God, command these
stones

"To be made bread, that Thou may'st eat
thereof."

Jesus replied to him, "'Tis written thus,
"Man shall not live by bread alone, but by
"All words proceeding from the mouth of God."

The enemy of man then took our Lord

Into the holy city, placing Him

On that stupendous height, where Herod rais'd

Within the Temple's walls, a gallery

Magnificent, from whose vast altitude

But few could bear to gaze into the vale

Below; nor dizzy grow, so great the depth.

"If now in truth Thou art the Son of God,"

The Tempter said, "Prove Thy divinity,"

"And cast Thyself from hence, no harm shall
come

"To Thee, for He will give His angels charge

"Concerning Thee, that in their arms they bear

"Thy sacred form from harm and injury."

But Jesus, perfectly unmov'd, replied

And said, "Thou shalt not tempt the Lord Thy
God."

Then Satan took Him to a lofty peak

Exceeding high, and shew'd to Him from thence

The mountain range of Araby; the land

Of Gilead and the Amorites ; the plains
Of Moab and of Jericho ; and said,
“ Behold ! their glory and their power is mine,
“ To whom I will, I give it : all this power
“ And glory shall be Thine, if Thou wilt bend
“ Thy knees in rev’rence and thus worship me.”
But, proof against his wiles, the Saviour said,
“ Hence, Satan, hence to thy own place, for thus
“ ’Tis written, ‘ Thou shalt worship give to God
“ ‘ Alone, and Him,—Him only shalt thou serve.’ ”
The Tempter then departèd, and behold
Angels appear’d, and minister’d to Him.
O wondrous spectacle ! the Son of God
Permitting such temptations ; to supply
His followers with proof that Satan’s wiles
Are utterly in vain. No matter how,
Or in what guise presented ; if we place
Our trust in God ; beseeching Him to give
His Spirit’s power, to aid us to repel
Satan’s temptations to idolatry,
Ambition, or presumption, or mistrust.
Oh ! may that Spirit still be near to watch,
And guard us from the least approach of sin ;
Deliver us from every evil thought,
And from all snares, preserve us to the end.

Jesus then quittèd Nazareth, and came
To the sea coast, and, in Capernaum,

A town of Galilee, residèd long.
Whilst there he dwelt, a marriage feast took
place
In Galilee, at Cana : Christ was call'd,
And with His mother, and disciples went
To grace it with their presence ; wondrous feast !
Bridegroom and bride, how highly honoured,
thus
To gather round them on their wedding-day ;
The mother of the Son of God, and Christ
Himself, the Saviour of the world ; and they
Who lov'd and follow'd Him : the chosen band
Of His disciples ; happy, happy pair.
When the third day arriv'd, the store of wine
Was found to be exhaustèd ; in dismay
They call'd His mother, and to her made known
Their need ; she instantly acquaintèd Him :
And, coming back, unto the servants said,
“ Whate'er He bids you do, at once obey.”
Then Jesus, pointing where the jars of stone
Were plac'd according to the usual rule
Amongst the Jews for purifying, said,
“ Fill all of them with water to the brim.”
They fill'd each one : then Jesus spake again,
And bade them draw out now, and carry it
Unto the governor, who had the charge
And management of all, and they obey'd :
But, when the ruler of the feast, (who knew

Not whence it came,) had tasted ; he in haste
Call'd for the bridegroom, and said unto him,
“ At the beginning 'tis the rule for men
“ To bring out their good wine, and when their
 guests
“ Full well have drunk of it, that which is worse ;
“ But thou hast kept thy best wine until now.”
Thus Christ, did His first miracle perform
At Cana, and did manifest His power ;
And His disciples all believ'd in Him :
And felt their faith abundantly confirm'd.

Thence to Capernaum they went, but there
Remained not, because the Passover
Was nigh at hand, and, as the Saviour wish'd
To celebrate the feast, He went, and found
In God's own temple, those who bought, and sold
Oxen, and sheep, and doves ; and, sitting there,
Changers of money, full of business,
Regardless of the Temple's sanctity.
Fill'd with Divine displeasure, Jesus made
A scourge of cords, and with it drove them all
From out the Temple, with their flocks and herds,
And overthrew the tables, pouring out
The changer's money ; and to those who sold
The doves ; He said, “ Take these things hence,
 make not
“ *My Father's house, a house of merchandise.*”

Then did the Jews say unto Him, "What sign
"Hast Thou to prove such great authority?
"When Moses came, he gave abundant proof
"By miracles, that He was sent of God,
"And acted under His Divine command.
"Shew us some miracle to prove that Thou
"Art truly sent." Then Jesus answer'd them,
"Destroy this temple! pointing to Himself;
"I, in three days, will raise it up again."
Not fully comprehending what He meant,
The Jews replied, "Full forty years and six,
"This Temple took in building. Wilt Thou raise
"It up, if once destroy'd, in three short days?"
(In after years, when He was crucified,
And rose again, this saying which He spake,
Came forcibly to His disciples' minds,
And strengthen'd much their trusting faith in
Him.)

That night, a ruler of Jews, whose name
Was Nicodemus, son of Gorion;
One of the members of the Sanhedrim,
(Reputed rich; so rich, that he alone
Could, for the space of ten whole years support
The population of Jerusalem,)
Came to the Saviour, and said unto Him,
"Rabbi! we know that Thou art come from God,
"For none can do such miracles as we

“Have witness’d Thee perform, without His aid.
Jesus replied, “I say to thee, except

“A man be born again, he cannot see

“The kingdom of our God.” The Jew enquir’d,

“How can a man be born when he is old ?

“Can he a second time his mother’s womb

“Enter, and thence be born ?” Jesus replied,

“Verily, verily, I say to thee,

“Except the baptism of man shall be

“Of water and the spirit, he shall ne’er

“Enter into the kingdom of our God.

“That which is born of flesh is flesh, and that

“Which is of spirit born, is spirit too.

“Marvel not thou that I say unto thee,

“Ye must be born again ; the wind doth blow

“Where’er it listeth, and although the sound

“Thereof is heard by thee, thou canst not tell

“From whence it came, or whither it will go ;

“And thus it is with those of spirit born.”

The Jew replied, “Oh ! how can these things be ?”

Jesus said unto him, “Dost thou not know

“These all-important truths, yet dost profess

“Thyself a master of our Israel ?

“To guide them in the way which they should
go,

“Dark things explain, that all may comprehend,

“And clearly understand the things of God.

“Verily, verily, I say to thee,

“ We speak that which We know, and testify
“ What We have seen ; but ye will not receive
“ Our witness. I have told you earthly things
“ Which ye believe not, how shall ye believe,
“ If I, of Heavenly things speak unto you ?
“ Which worldly illustrations ne’er could show,
“ Or earthly language ever could explain,
“ Or human intellect could e’er conceive.
“ None have ascendèd there to bring again
“ Its hidden knowledge to mankind ; the law
“ Itself was brought to Moses on the Mount ;
“ The Son of man alone hath come from thence ;
“ And, as the Serpent in the wilderness
“ Was liftèd up by Moses, even so
“ Must Christ, the Son of God, the Son of
 Man,
“ Be liftèd up, that whosoe’er believes
“ In Him shall never perish, but shall gain
“ Pardon for sin ; for God so lov’d the world
“ That He hath sent His Son, His only Son,
“ Into the World, not to condemn mankind,
“ But that through Him they might be sav’d
 “ from woe,
“ And, by His death, gain everlasting life.
“ Alas ! alas ! although the light hath come
“ Into the world, men still prefer to dwell
“ In darkness, all their actions are so base.
“ They hate the light, nor venture to approach

“ Its holy shining, lest their evil deeds
“ Should be reprovèd, and made manifest ;
“ But he who doeth right will never fear
“ The Light, for all his works are wrought in God.

After these things, the Saviour left the land
Of Judah to revisit Galilee,
And, passing through Samaria approach'd
The city, Sychar, (Shechem, called of yore,)
Where Abram, on his way from Haran, stay'd,
When God appear'd to him, and said, “ Behold
“ This goodly land which I will give thy seed,”
And where he built an altar to the Lord.

The Saviour, wearied with the journey, came
And rested by the well which Jacob made,
Which still retains his veneratèd name.
’Twas noon. His followers, to purchase food,
Had gone into the city. He was left
Alone, fatigued, when to the well came forth
A woman of Samaria to draw
Water from thence. The Saviour said to her,
“ Give me to drink.” Amaz’d, the woman
stood,
And said unto Him, “ How is it that Thou
“ Dost ask of me a favour ? for Thy race
“ No dealings have with the Samaritans.”
Jesus replied, “ If thou had’st known the gift
“ Of God, and who it was that said to thee,

“ ‘ Give me to drink,’ thou would’st have asked
Him

“ To give thee living water, and thy wish

“ Should have been gratified.” The woman said,

“ The well is deep, and thou hast nought with
which

“ To draw from thence. From whence is Thy
supply ?

“ Our father Jacob gave to us this well,

“ And drank thereof himself, his family,

“ And all his flocks. Greater than him art Thou ?”

But Jesus answer’d her. “ Whosoever drinks

“ The water of this well shall thirst again,

“ But he, to whom I give, shall never more

“ Such feeling have, for it in him shall be

“ A well of living water, springing up

“ Within his soul to everlasting life.”

The woman said to Him, (failing to see
The Saviour spake of spiritual things,)

“ Give me this water, that I thirst no more,

“ Nor hither come to draw.” Jesus replied,

“ Go, call thy husband, and come here.” She
said,

“ I have no husband.” Jesus said to her,

“ In that thou sayest well, for thou hast had

“ Five husbands, and the man to whom thou art

“ Now affiancèd is not yet thy spouse.”

Greatly amaz’d the stranger thus should know

Her secret history, she said to him,
"Thou art a prophet, I perceive. Behold,
"Our fathers in this mountain worshippèd,
"Here Jacob built an altar to the Lord,
"And, later still, three hundred years ago,
"Sanballat rear'd a temple ; but ye say
"That all must worship in Jerusalem."
"Woman, believe me," Jesus said, "the hour
"Will shortly come when neither on this mount,
"Nor at Jerusalem shall worship be.
"Your worship is not pure ; idolatry
"Hath minglèd with your services ; but we
"Retain those prophecies which ye reject.
"God is a spirit ; even now the hour
"Is come when all true worshippers shall seek
"To worship Him, in spirit and in truth."
"I know Messiah cometh," she replied,
"And when He comes all doubts shall pass away,
"Dark things shall disappear. He will explain
"The hidden meaning of all prophecies,
"And clear interpretation give of all
"Those promises which cause our rivalry,
"And bitterness of feeling." Jesus said
To her, "I, that now speak to thee, am He."
When His disciples came they marvell'd much
To find him thus engag'd, yet no man said,
"Why talkest Thou with her ?" although they
knew

The Rabbis in their canons strongly spake
Against conversing thus with women ; they
Awed by His Majesty, and knowing well
Some powerful reason had induc'd Him thus
To speak with her, in silence stood, until
The woman, all forgetful of her task ;
Leaving the vessel she had brought to fill
With water, to her home return'd, and said,
“ Come, and behold a man who told me all
“ The deeds which I in my past life have done.
“ Is not this man the Christ whom we expect ?
“ And who, when He appears, our prophets say,
“ Will clearly read all secrets of our hearts.”
Meanwhile His followers, aware that He
Was greatly spent with hunger and fatigue,
Besought Him much to eat ; but He replied,
“ Meat have I had to eat you know not of.”
They to each other said, “ Hath any man
“ Brought Him to eat ?” But He explain'd to
them
The meaning of the words. “ This is my food,
“ To do His will who sent me. Say not ye
“ That there are yet four months ere harvest
comes ;
“ I say to you, behold ! lift up your eyes,
“ And see the fields already white ; and he
“ Who reapeth now receives his due reward,
“ And gathers fruit unto eternal life ;

“ So that, both he that sows, and he that reaps,
“ Rejoice together with exceeding joy.”

Whilst thus He spake, forth from the city came
The woman, and a crowd of those whom she
Had urg'd to visit Christ ; and they besought
Him earnestly to stay ; so He abode
Two days with them, and they believ'd His
words ;

And to the woman said, “ Now we believe,
“ Not for thy saying ; but because that we
“ Have heard Him for ourselves, and know in
truth,
“ He is the Christ, the Saviour of the world.”

Then Jesus went to visit Galilee,
And staid at Cana. While He there abode
An officer belonging to the court
Of HEROD ANTIPAS, called Manäen,
Came, and with earnestness entreatèd Christ
To go with him down to Capernaum,
Where he residèd, and restore to health
His darling child, now at the point of death.
Jesus, perceiving that his faith was great,
Yet not sufficient ; said, “ Except ye see
“ Wonders and signs, ye will not yet believe.”
In agony of mind the father said,
“ Oh, sir, come down before my darling dies.”
Jesus, desirous to convince, both him,

And all the Jews that He had power to heal,
As well when absent as when present, said,
"Thy son shall live, Manaën, go thy way."
Believing Jesu's words, he went, and met
His servants, who salutèd him, and said,
"Thy son still lives." He heard the joyful news,
And, glad at heart, inquir'd of them the hour
When his recovery commenc'd. They said,
"At the seventh hour of yesterday all trace
"Of fever left him." So Manaen knew
That was the time the Saviour said to him,
"Thy son shall live," so he himself believ'd,
And his whole house, that Jesus was the Christ.

Then Jesus went into the Synagogue
Of Nazareth, and, as His custom was
To read from out the sacred rolls, He took
Isaiah's prophecy, and open'd where
'Twas written thus, "The Spirit of the Lord
"Is on me, for He hath anointèd me
"To preach the gospel to the poor; to heal
"The broken-heartèd; and deliverance
"To captives held in thralldom; to the blind,
"Recovery of sight." He clos'd the book,
And when the eyes of all were fix'd on Him,
He said to them, "This scripture is this day
"Fulfilled in your ears," and, as He spake,
Long unto them, they marvell'd at the words

Which, with authority and grace combin'd,
Proceedèd from His mouth ; until, at length,—
“ Is not this Joseph's son ? ” they said ; then
Christ
Exclaim'd, “ I verily say unto you
“ No prophet is receiv'd in his own land ;
“ I tell you of a truth, that, in the days
“ Of Elias, when famine sore prevail'd,
“ To none of Israel's widows was he sent,
“ But to Sarepta, in Sidonia.
“ Nor was Eliseus the prophet sent
“ To any leper in his native land,
“ But to Naaman, of the Syrian race :
“ Thus God bestows upon the Gentile race
“ Favours which He withholds from Israel.”
Then was their reverence chang'd to bitter hate :
In fury rising up, they thrust Him forth
From out the Synagogue, and to the brow
Of the steep hill on which the town was built,
Led him away, to cast Him thence headlong ;
(So deep the hatred which His words inspired.)
But here, His unseen power restrain'd their acts,
And, passing through their midst unhurt, He left
The place, and people, who could thus reject
With such ingratitude the Son of God,
And went to sojourn at Capernaum ;
Where, with such wisdom did He speak to them
The careless were arous'd to earnest thought ;

The worldly to reflect on heavenly things;
Announcing in their ears, the near approach
Of that long-looked for kingdom of their God,
So anxiously expected by the Jews :
Yet telling them that, not with worldly pomp,
Or outward sign of great magnificence,
Would it appear ; but that the reign of Christ
On earth should be within the souls of men ;
A spiritual domination : fraught
With greatest blessings to mankind, and which
Should war against the evils that enchain
The sons of Adam in the bonds of sin :
Dispel the darkness from their minds ; disclose
The way to reconciliation, brought
Within their reach, and to the penitent,
Confessing and forsaking sin, reveal
The condescending love of God, and fill
Their souls with joy and love, unspeakable.

The sun shone brightly on the glassy sea
Of Galilee, when, walking on its shore
The Saviour saw two brethren ; Simon, (call'd
Peter,) and Andrew, casting in their nets,
For they were fishers ; and He said to them,
“ Come, follow me, and I will make of you
“ Fishers of men.” They straightway left their
nets,
And knowing well the dignity, and power

Of Him who thus address'd them, instantly,
Without delay or hesitation, join'd
Themselves to Him, obedient to His word.
And, going on from thence, they saw the sons
Of Zebedee engag'd in mending nets.
He call'd them both ; and James and John at
once
Their father and the vessel left, and came
In loving confidence to follow Christ,
And with Him went about all Galilee,
Where Jesus preached in the Synagogues ;
Healing all manner of disease among
The people, till His fame was spread abroad
Throughout all Syria ; and they brought to Him
The sick, and lame, and those who were pos-
sess'd
With devils, or were lunatics, and men
Whose limbs were palsied, and incurable
By human skill and treatment : yet He cur'd
All their infirmities, and healèd them.

Whilst in the Synagogue, He stood and
spoke ;
A man, who had an unclean spirit, cried—
“ Let us alone, for what have we to do
“ With Thee, Jesus of Nazareth ? Art Thou
“ Come to destroy us before all our time ?
“ *I know Thee who Thou art : the Holy One*

“Of God.” Then Christ rebukèd him, and said,
“Come out of him and hold thy peace.” At
once

The eyes of all were fixèd upon the man
In whom the demon dwelt, when, suddenly,
In presence of them all, the spirit cried
With a loud voice, reluctant to obey ;
Then, with a last convulsive effort, threw
The man upon the ground, and quittèd him.
Amaz’d, they questionèd among themselves :
“What word is this ? for, with authority
“And power He speaks ; and, instantly, disease
“And sickness disappear ; demons themselves,
“Acknowledging His rule, obey His word.”
Thus, more and more, His fame was spread
abroad.

When from the Synagogue they came, forth-
with
They enter’d Simon’s house, with whom there
dwelt
The mother of his wife, and she was ill
With fever, and, anon, they came and told
The Saviour of her sickness. He arose
And took her by the hand, and rais’d her up,
Rebuk’d the fever and it quittèd her ;
Restor’d to health, she rose and minister’d
To Him, and His disciples joyfully.

So great the crowd who throng'd Him, Jesus
gave

Commandment to depart ; then came a scribe,
And said unto Him, " Master, I will go
" With Thee, where'er Thou goest." Jesus said,
" Foxes have holes for shelter, and the birds
" Have nests, where they may rear their young,
but I,

" The Son of Man, have not a place to rest
" My weary head." Then enter'd He a ship,
And His disciples follow'd him, and thence
Standing upon the deck, He taught the crowd
Which throng'd the beach, in eagerness to hear
The doctrine of salvation from his lips.
When He had finish'd speaking, turning round
To Simon, He said unto him, " Launch out
" Into the deeper part, and cast your nets."
Then Simon said unto Him, " Master, we
" Have toiled all the night without success,
" Yet, at Thy bidding, we will let it down."
Thus, all unconsciously, did Simon shew
Pattern of prompt obedience to the word
Of God ; example to all future times :
And mark ! how instantly a rich reward,
Follow'd the act ; scarce had they lower'd it,
When they enclos'd so vast a multitude
Of fishes that the net began to break ;
They beckon'd to their partners, who at once

Came in another ship and helpèd them :
Yet was the quantity they caught so great,
And both the ships laden so heavily,
That they began to sink ; then Simon fell
Upon his knees at Jesu's feet, o'ercome
With reverence, and awe, at such strong proof
Of Jesu's wondrous power, and said, " Oh, Lord,
" I am a sinful man, depart from me."
But Jesus said, " Simon, fear not, for thou
" Shalt henceforth catch, not fish, but men,
and they
" Shall, through thy ministry, gain endless life."

Early next morn, long ere the dawn of day,
He rose, and to a lonely place went forth
To hold communion undisturb'd with God ;
His Father, and our Father too, through Him.
(Blending retir'd devotion with the full
Activities of public life.) Ere long
Simon, and His disciples sought for Him,
And told Him how the people, earnestly
Desir'd Him to remain, and dwell with them ;
But Jesus said, " I must depart, and preach
" In other towns the kingdom of the Lord :
" For therefore am I sent." Then came to Him,
Begirt with sackcloth, and a covering
Upon his scaly lips, his noble brow
O'erspread with ashes, stepping painfully,

And with a feeble utterance, as though
All strength of manhood had departed, yet
His wan, pale countenance lit up with hope;
A leper, who bow'd down and worshipp'd Him,
And, fill'd with faith in Jesu's power to heal,
With confidence undoubting, said, "O, Lord,
"I know that if Thou wilt, Thou hast the power
"To heal my leprosy, and make me clean."
Fill'd with compassion, Jesus gaz'd awhile,
Then, putting forth His hand, and touching Him,
With conscious knowledge of His healing power,
Appealing to no higher aid, He said,
"I will; be clean," and instantly the man
Was cleansed of his loathsome leprosy.
Then did the Saviour say, "See that thou tell
"No one, but go thy way, and shew thyself
"Unto the priest, and offer thou the gift
"Which Moses hath commanded in the law."
So was his faith rewardèd, and the power
Of Christ to heal again made manifest;
Thus more and more His fame increas'd, until
There follow'd Him vast multitudes from all
The district round about Decapolis;
And from Jerusalem; to hear His words,
And see the wondrous miracles He wrought.

One day, as Jesus taught, surrounded by
The Pharisees, and doctors of the law,

Who from Judæa, and all Galilee
Had gather'd round Him, eager to receive
Wisdom, and knowledge from His lips, there came
A crowd of people, bearing on a couch
A man whose limbs were paralyz'd, and when
They could not enter for the multitude,
Ascending by the outer steps, they rais'd
A portion of the level roof, and through
The aperture they gently let him down
Before our Lord, in presence of them all.
The Saviour, at this evidence of faith,
Perceiving that the consciousness of guilt
Was pressing heavily upon his soul ;
Said to the palsied man, " Be of good cheer ;
" Thy sins are all forgiven. Go in peace."
Then certain of the Pharisees and Scribes,
Thus reason'd with themselves, " This man
blasphemes,
" For who can pardon sin but God alone ?"
The Saviour, knowing well their inmost thoughts,
Said, " Wherefore think you evil in your hearts ?
" Which is the easier—to say thy sins
" Be all forgiven thee, or, arise and walk ?
" That ye may know the Son of Man hath power
" To pardon sins, I say to him, arise,
" Take up thy bed, and give them fullest proof
" That thou art heal'd, and to thy home return."
At Christ's command new vigour instantly

And on physicians spent whate'er she had ;
Yet all in vain, for worse and worse she grew :
Till, hearing of the wondrous deeds He wrought,
And that, at His command, disease and pain
And death itself gave way, and joyous health
Return'd, fill'd with undoubting faith she came,
Yet, shrinking from the public gaze, she thought
If she could but approach so near to touch
His garments, she would instantly be heal'd.
With confidence she watch'd her chance, and
took

Hold of His robe. The fountain of her blood
At once was stanch'd. She felt her plague was
gone.

Christ, conscious of her faith, and its reward,
Turn'd in the press, and said, " Who touchèd
Me ?"

Not knowing the deep meaning of His words,
His followers, astonish'd, ask'd Him why,
With crowd so great, such question should be
ask'd.

But still He lookèd round about to see
The woman who had touchèd Him. At length,
Fearing, and trembling, knowing what was done,
She came, and fell before Him, and declar'd
Her ailment, and her faith, and its reward.
Jesus, not willing that the crowd should think
That virtue dwelt within His robes, exclaim'd,

“ Daughter, thy faith hath heal’d thee. Go in peace.”

The feast of Passover again drew nigh,
And to Jerusalem our Saviour went
To join in its observance. He approach’d
That noted pool, which, in the Hebrew tongue,
Is called “BETHESDA,” (House of Mercy), where
The blind, and halt, and wither’d waited for
The moving of the waters, for there came
At certain times an angel of the Lord,
Imparting to the troubled pool a strange,
Mysterious, healing virtue ; so that he
Who first stepp’d in, was instantly made whole,
No matter what disease had troubled him.
When Jesus came within the porch, He saw
A wretchèd man, who, for the long, long space
Of eight-and-thirty years, had suffer’d much
From palsy, yet had dragg’d his weary frame
Within the portico. The Saviour look’d
Upon him with compassion, as He said,
“ Wilt thou be healèd and made whole ?” The
man

Replied, despairingly, “ I have no friend
“ Who, when the pool is troubled, will assist
“ To put me in the water, and before
“ My feeble efforts are successful, lo !
“ Another steppeth in, and is made whole.”

With consciousness of power, the Saviour spoke,
And said to him, "Arise, and take thy bed
"And walk." Fill'd with new life, and energy,
Immediately the man arose, took up
His pallet, and departèd to his house.

The Jews, who met him on his homeward way,
Stopping him, said, "It is not lawful thus
"Thy bed to carry on the Sabbath-day.

The man replied, "He who hath power to heal
"Infirmity like mine, will not command
"Ought that is wrong." The Jews demanded
who

It was that thus had healèd him, but he
Wist not, for Jesus had departèd thence.
Then, though he knew not who it was that thus
Had wrought this miracle in his behalf,
Yet, fully conscious that he ow'd his cure
To God's great mercy; to the Temple he
Repair'd to offer there his thanks to Him.

The Saviour, when He saw him thus engag'd,
Said unto him, "Behold, thou art made whole,
"Go, sin no more, lest worse come unto thee."

The man, departing, told the Jews that He
Who healèd him was Jesus Christ, the Lord:
Then did they hate Him all the more, and sought
To slay Him, urging, as excuse, that He
Had done these things upon the Sabbath-day.
Fearlessly Jesus answer'd them, and said—

“ My Father worketh hitherto, and I
“ Must also work.” Then did they seek the
more
To kill Him. Not alone because He thus
Had healèd on the Sabbath, but that He,
Thus speaking, made Himself equal with God.

One Sabbath-day it came to pass that He
And His disciples, passing through a field
Of standing corn, His followers began
To pluck the ears, and rub them in their hands,
Eating them as they went. The Pharisees
(Ever desirous to find fault) complain’d,
“ Behold how Thy disciples pluck the corn,
“ Which is not lawful on the Sabbath-day.”
But Christ said unto them, “ Have ye not heard
“ What David did when he was hungerèd ?
“ How he went up into the house of God,
“ And of the shewbread ate, and gave to all
“ His hungry followers, although it was
“ Against the law ; save for the priest alone :
“ I say to you, that, for mankind was made
“ The Sabbath-day, and not mankind for it ;
“ And of that day, the Son of Man is Lord.”

Jesus departèd thence, and went unto
The synagogue, where was a man, whose hand
Was wither’d, and they watchèd Him to see

If He would heal him on the Sabbath-day :
Knowing their thoughts, He said unto the man,
“ Stand forth,” and he arose ; then Jesus said,
“ Tell me, is it according to the law
“ To do good deeds upon the Sabbath-day,
“ Or evil acts ; to save life or to kill ? ”
They answer’d not. Then Jesus said again,
“ What man of you, having a single sheep,
“ Suppose that sheep should fall into a pit
“ Upon the Sabbath-day, would he not try
“ His best to get it safely out again ?
“ Is not a man much better than a sheep ?
“ Therefore, I say, ’tis lawful to do good
“ Upon the Sabbath-day.” When none replied,
Griev’d at the hardness of their hearts, He said
Unto the man, “ Stretch forth thine hand,”
and he
Did as Christ bade him, finding it restor’d
To soundness : then the Pharisees went forth
Fillèd with rage, and straightway counsel took
With the Herodians to destroy the Christ.

After these things the Saviour went and cross’d
The Sea of Galilee, and when He saw
How great a multitude had follow’d Him,
Because of all the miracles He wrought ;
He said to Philip, “ Whence shall we procure
“ *Sufficient food*, that all these men may eat ? ”

Philip replied, " Their number is so great,
" Two hundred pennyworth would not suffice."
Then Andrew, Simon Peter's brother, said,
" Here is a lad, who hath five barley-loaves,
" And two small fishes ; but, with such a crowd,
" What would they be ? " The Saviour said to
him—

" Let all of them be seatèd." In that place
There was abundant grass ; so they sat down
In number near five thousand. Jesus took
The loaves, and, giving thanks, distributèd
To His disciples, who supplied the need
Of all, till all were fillèd ; then He said,
" Gather those fragments which remain, that
nought

" Be lost." Thus did they, and twelve baskets full
Were left, when all the crowd was satisfied.

Astonish'd at the miracle, they cried,

" This truly is the Prophet that should come

" Into the world ; the Saviour of mankind."

Perceiving that they wish'd to make Him king

In place of Herod, He departèd thence

By vessel to the other side ; yet still

The people throng'd around Him ; then there
came

One of the rulers of the synagogue,

Whose name was JAIRUS, pressing through the
crowd,

And when he reach'd the place where Jesus
stood,

Fell at His feet, and earnestly besought
That He would go down to his house, and heal
His only daughter, now about to die,

Saying, "I pray Thee come, and lay Thy hand
"Upon my little one, and she shall live."

Whilst thus He spake, his servants came and
said,

"Trouble the Master not, for she is dead."

They knew not Christ's Divinity, and hence
They had no thought that He could heal her now.
Hearing the words they spake, the Saviour
turn'd,

And to the ruler said, "Be not afraid,

"Only believe ;" and taking James, and John,
And Peter with Him, went into the house
Where grief, and lamentation sore prevail'd.

"Why make ye this ado, and weep ?" He said,

"She is not dead, but sleepeth." Those within

Laugh'd Him to scorn ; but Jesus put them forth ;

All, save the parents of the child, and they

Whocame with Him ; Peter, and James, and John.

Upon her couch the lovely damsel lay

As if asleep ; so heavenly beautiful ;

Her hair, in curls of glossy blackness, hung

Around her neck and breast, which seem'd as
though

Of polish'd marble form'd ; her countenance
Angelic seem'd, a smile still ling'ring there.
Scarce had the blood departèd from her cheeks ;
Her eyelids clos'd as if in peaceful rest ;
Her thin, white fingers, still convulsive clasp'd
A lily, emblem of her purity,
And virgin innocence. The Saviour gaz'd
With tenderest compassion on her form,—
Lovely in life, and lovely still in death.
Then, taking her cold hand within His own,
While anxiously her parents watch'd, He said
(In tones of love, and conscious power combin'd)
“ Talitha cumi ! ” instantly a flush
Suffus'd her cheeks and, shew'd returning life.
Her eyelids open'd, and, as one who wakes
From some strange dream, as yet scarce conscious where,
Or by what forms surroundèd ; timidly,
She for a moment bent her wond'ring gaze
On Christ and His disciples, till, at length,
Turning from them, she saw her parents stood
By the bedside in trembling anxiousness ;
And, with a quick convulsive effort, threw
Her snowy arms around her mother's neck,
And bursting into tears, she sobb'd awhile
Upon her bosom ; then, with health renew'd,
Obedient to the words, “ Maiden arise,”
She rose, and left her couch, and stood erect ;

While Jairus, and his wife, with gratitude
And thankfulness o'ercome, fell at His feet
And worshipp'd Him; but Jesus bade them
rise

And give the damsel food, and straitly charg'd
That they should not make known, and spread
abroad

The tidings of the miracles He wrought.

Thus was He constantly engag'd in deeds
Of merciful compassion; healing those
Who came to Him for aid, and visiting
The cities of Judæa, teaching all
Who throng'd to hear Him, till, at length He
reach'd

(On Tabor's sloping sides) the gates of NAIN.

But—what unwonted spectacle is this
Which meets their view? a vast, yet silent
crowd,

Slowly, and reverently following:

A mourning widow, and a lonely bier;
E'en the stern Roman sentinel revers'd
His spear, as through the gate the crowd came
forth:

The corpse they carried to its resting place
Had been the son, the only joy and hope,
The sole support of that lone woman, who
Widow'd, heart-broken, childless, followed him.

With feeble steps in agony of woe.
They came where Jesus, and His followers
Were stood beside the way. The Saviour saw
Her gasping sobs, defying all control,
O'erwhelming grief which would not be repress'd.
Fill'd with compassion, Jesus spake, and said,
"Weep not"—and, as the bearers in surprise
Stopp'd, spellbound at His words, He took the
pall

Gently from out the widow's grasp, and laid
It back in solemn silence on the dead.
The multitude, astonish'd, crowdèd round
At such unwontèd spectacle; nor knew
What next would follow. Then the Saviour
spake

To the departèd youth, and said, "Young man,
"I say to thee, arise," and, instantly
He who was dead sat upright on the bier,
And spake to those around; the Saviour turn'd
To the late weeping widow; (who, amaz'd,
Beheld the wondrous miracle, yet scarce
Believ'd it true) and gave to her her son—
The object of her love and hopes, while all
The multitude around, astonish'd, saw
This grand display of His Almighty power;
And to each other said, "A prophet, great,
"And wonderful in power hath risen up
"Amongst us; surely God hath visitèd

“ His people in compassion for our state.”
Throughout all Galilee was spread abroad
The tidings of this miracle ; His fame
As an illustrious teacher ; one possess’d
Of power unlimitèd to heal disease,
And bring to life the dead, was, more and more,
Noisèd abroad. Where’er He went, from all
The districts round, vast multitudes flock’d forth
To witness such great miracles, and hear
The words of wisdom flowing from His lips.

On one of these occasions, when our Lord
Was near Capernaum, surroundèd by
A concourse numerous ; He spake these words
To His disciples, and the multitude :
“ Blest are the poor in spirit, free from pride,
“ Repenting of their sinful deeds, for theirs
“ Are all the blessings of the covenant ;
“ While here, on earth ; and endless joys above.
“ Blessèd are they that mourn, lamenting all
“ Their evil life, they shall be comfortèd.
“ Blest are the meek who tamely suffer wrong,
“ Nor seek revenge : they shall possess the earth ;
“ Blessèd are they, who after righteousness
“ Hunger and thirst ; they shall be satisfied.
“ Blest are the merciful, spreading around
“ The gifts bestow’d on them by God ; they find
“ *Their actions* doubly blest ; both they who give

- “ And they who take, receiving good thereby :
“ Heavenborn ! an attribute of God Himself ;
“ All they who mercy show shall mercy find ;
“ Blest are the pure in heart, they shall see God,
“ And with Him share eternal happiness ;
“ Blest are the peacemakers, who banish strife,
“ They shall be call'd ‘ Children of God Most
 High ; ’
“ Blessèd are they who suffer for the sake
“ Of righteousness—Heaven’s kingdom shall be
 theirs ;
“ Yea, blessèd are ye all, when men shall speak
“ Evil against you falsely for my sake :
“ Rejoice, and be exceeding glad, for thus
“ Did they revile, and persecute all those
“ Who prophesied to them : rejoice, for ye
“ In Heaven shall have exceeding great reward.
“ Ye are the instruments chosen by God
“ To spread abroad the truth—lights of the world ;
“ And, as a city set upon a hill,
“ Cannot be hid. Neither do men produce
“ A light to hide it where it is not seen.
“ So let your light shine before men, that they,
“ Beholding your good works, may glorify
“ Your Father who, in Heaven, eternal reigns.
“ Think not that I am come upon the earth
“ To make the law of none effect : I come,
“ Not to destroy, but to fulfil. I say

“ To you, except your righteousness exceeds

“ That of the Scribes, and of the Pharisees.

“ Ye shall, in no case enter into Heaven.

“ In olden times 'twas said, ‘ Thou shalt not
kill,’

“ And, ‘ Whosoever killeth, he shall be

“ ‘ In danger of the judgment ;’ but I say,

“ That he who is, without sufficient cause,

“ Angry with his own brother, he shall be

“ In danger of the judgment ; and whoe’er

“ Shall to his brother say, ‘ RACA ’ (a term

“ Of great contempt), shall of the council be

“ In danger ; but whoe’er shall say to him,

“ Thou fool, shall be in danger of hell-fire.

“ Therefore, if to the altar thou shalt bring

“ Thy gift to offer, and remember there

“ That he hath ought against thee ; leave thy gift,

“ And go thy way, and first be reconcil’d

“ To him, then come and offer up thy gift :

“ And with thy adversary quickly make

“ Agreement, lest he should deliver thee

“ Into the hands of justice, and the judge

“ Deliver thee unto the officers,

“ To cast thee into prison : verily,

“ I say to thee, from thence thou shalt not come,

“ Till thou hast satisfied their utmost claim.

“ Ye know that in the olden time 'twas said,

“ *That thou shall not commit adultery ;*


“ But I say unto you, that, whosoever
“ Shall look on one with lustful eyes, he hath
“ Already, in his heart, indulg’d in sin,
“ And, if thy right eye should offend thee,
 pluck
“ It out, and cast it from thee ; if thy hand
“ Offend thee, cut it off, cast it away ;
“ Far better that thy members perish thus,
“ Than thy whole body be cast into hell.
“ It has been said, ‘ Whoe’er shall put away
“ ‘ His wife, shall give a writing of divorce ; ’
“ But I say unto you, who-ever puts
“ His wife away, except for whoredom, he
“ Himself doth cause her to commit the crime,
“ And he who marries her that is divorc’d,
“ In doing so, commits adultery.
“ ’Tis written, ‘ Thou shalt not forswear thyself,
“ ‘ But shall perform unto the Lord thine oaths . ’
“ But I say unto you, swear not at all,
“ Neither by Heaven, because it is God’s throne !
“ Nor by the earth, for that His*footstool is ;
“ Nor by Jerusalem, as is your wont ;
“ Nor by thy head, because thou can’st not
 change
“ The colour of thy hair to white or black ;
“ Let your communications be without
“ All oaths whatever : simply yea and nay,
“ For, what is more than this, of evil comes.

- “ Your laws retaliative, say, ‘ For an eye,
“ ‘ Another eye, as an equivalent,
“ ‘ Shall be put out ; and for a tooth, a tooth.’
“ But I say unto you, Whoe’er shall smite
“ Thee on one cheek, the other turn to him ;
“ If any man shall sue thee at the law,
“ And take away thy coat, though great the
 wrong,
“ Resist not evil—suffer patiently.
“ It also hath been said, ‘ That thou shalt love
“ ‘ Thy neighbour, but shalt hate thine enemy.’
“ But I command you, ‘ Love your enemies.’
“ Bless ever those who curse you, and do good
“ To those who hate you causelessly ; and pray
“ For all who persecute and injure you :
“ Thus shall ye prove yourselves, in deed and
 truth,
“ The children of your Father, who in Heaven
“ For ever dwells, and makes His sun to shine
“ Both on the evil, and the good ; and sends
“ Rain on the just, and the unjust alike.
“ If you love those who love you, what reward
“ Can you expect to have ? The publicans,
“ And sinners do the same, but be ye all
“ Perfect, as God is perfect without sin ;
“ And take ye heed that ye do not your alms
“ In presence of mankind, that they may see,
“ And praise your generous acts ; your charity

- “ Practise in secret, for the eye of Him
“ Who knoweth all our hidden thoughts, to
Whom
“ Our inmost motives are well known, will see
“ Your deeds of mercy, and, if done in truth,
“ Your Father will reward them openly ;
“ And when thou prayest, enter thou within
“ Thy secret closet, and shut-to the door,
“ And there, unseen by mortal eye, make known
“ Thy wishes unto Him, whose pitying ear
“ Is ever open to His children’s prayer.
“ He will attend to thy request, and grant
“ Abundant answer to thy heart’s desire.
“ But use not repetitions in thy prayers—
“ (Vain and unmeaning), as the heathen do.
“ Your Father knoweth all that you require
“ Before you ask His aid ; in form like this :
“ Your supplication make to God Most High,
“ Our Father God, who art in Heaven, Thy
name
“ Be hallow’d here on earth ; Thy kingdom
come,
“ Thy will be done on earth, as ’tis in Heaven ;
“ Give unto us this day our daily bread ;
“ Forgive us all our trespasses, and help
“ Each one to pardon those who injure us.
“ And lead us not into temptation, but
“ Deliver us from evil ; for to Thee

- “ The kingdom, power, and glory all belong
“ By right, both now, and evermore. AMEN.
“ And lay not up treasure on earth, where moth
“ And rust corrupt, and thieves break through
and steal.
“ Let your affections be on things above ;
“ For where your treasure is, your heart will be.
“ The light of all your body is the eye ;
“ If perfect, thou art full of light, but if
“ Thine eye be evil ; darkness, oh ! how great
“ Must be thy portion, misery, and woe.
“ No man can serve two masters. Either he
“ Will hate the one, and love the other ; else
“ One he will prize, the other will despise.
“ Mammon and God at once ye cannot serve :
“ Therefore, I say to you, have confidence
“ In God, and take no thought what ye shall
eat,
“ Or drink, or wherewithal be cloth'd. Your life
“ Is more than meat, or raiment. Mark the
fowls
“ Of Heaven, which neither sow, nor reap ; yet
they
“ Are fed by God, who watcheth over all ;
“ So that the least of all His works is not
“ Beneath His care. Much more will He preserve,
“ And feed, and bless, His noblest creature, MAN.
“ *Consider well the lilies of the field ;*

- “ They toil not, neither do they spin, and yet
“ I say to you that even Solomon,
“ In all his glory, never was array’d
“ Like one of these ; therefore, if God so clothe
“ Their forms with wondrous beauty, how much
more
“ Shall he clothe you, oh ! ye of little faith ?
“ After these things the Gentiles seek, but you
“ Have confidence in God, and seek ye first
“ His kingdom in your hearts ; His righteousness ;
“ And all things best shall then your portion be.
“ Judge not the deeds of others ; know you
well
“ That, with what judgment you shall judge, the
same
“ Measure shall be measur’d to you again.
“ And why beholdest thou the mote which may
“ Exist within thy brother’s eye, and yet
“ Regardest not the beam within thine own ?
“ First pluck it thence, so shalt thou clearly see
“ To cast the mote from out thy brother’s eye.
“ What man is there among you, if his son
“ Should ask for bread, would give to him a
stone ?
“ Or, for a fish, a serpent ? If ye all—
“ Deprav’d by nature as you are—know how
“ To give good gifts unto your children here,

- “How much the more, then, shall your Father
give
“From Heaven, good things to those who ask of
Him ?
“Do unto all men whatsoe’er ye would
“That they should do to you ; this is the law.
“At the strait gate, strive ye to enter in ;
“Wide is the gate ; and broad—how broad !—
the way
“That leadeth to destruction. And, alas !
“Many are they who will go in thereat.
“Because the gate is strait, narrow the way
“Which leadeth unto life ; few enter there.
“Beware ye of false prophets who are clad
“As shepherds in sheep’s clothing, but within
“Are ravening wolves destroying all the flock ;
“Ye by their fruits shall know them. Do men
find
“Grapes upon thorns ? From thistles gather
figs ?
“A good tree cannot bring forth evil fruit ;
“Nor from a tree corrupt can good proceed.
“He who shall hear my sayings, and shall act
“In strict accordance with them all, is like
“The prudent man who built upon a rock ;
“And when the rains descendèd, and the floods
“Came as a roaring torrent, and the winds
“Blew with their utmost fury on his house,
- 

“ It bravely stood the blast ; nor fell, because
“ Its firm foundation was on solid rock.
“ But everyone who heareth, yet neglects,
“ My words, is like the foolish man, who built
“ Upon the sand, and when the rains pour’d
down,

“ And the floods came, and the winds beat
against

“ The house he built, because it had no sure
“ And firm foundation, it at once gave way,
“ Swept from its sandy base, in ruin dire,
“ Involving in destruction all within.”

Astonishment pervadèd all the crowd
Who hearken’d to His words ; though oft before
The Scribes, and Pharisees had taught to them
Out of the law, yet never until now
Had it been brought home to their consciences
With so great clearness, for the Saviour spake
To them with such authority, and power ;
Sublimest truths, and in such simple guise,
That all could comprehend His arguments ;
And understand the meaning of His words.

When Jesus had descendèd from the Mount,
And reach’d Capernaum, there came to Him
A Roman officer, who said, “ My lord,

“ I have a servant lying sick at home,
“ Stricken with palsy, grievously opprest.”
Christ answer’d, “ I am coming, and will heal

“Thy suffering servant.” The centurion
Replied, “I am not worthy that my Lord
Should come beneath my roof. Speak but
the word

“He shall be heal’d at once. I am a man
“Under authority, yet have the power
“To say to those beneath me, ‘Go,’ or ‘Come,’
“Or ‘Do this act,’ and am at once obey’d.”
Christ marvell’d at such confidence in him,
A Gentile stranger, and said unto those
Who stood around, “I have not found such
faith

“In highly-favour’d Israel, but I say
“Men of all nations, from the east and west,
“Shall enter, and sit down with Abraham,
“And Isaac in the kingdom of their God;
“Whilst they to whom the gospel first was
sent,

“Rejecting it, shall be cast out, and dwell
“In darkness dire, and misery profound.”

Then, turning to the Roman officer,
He said unto him, “Go thy way in peace;
“And as thou hast believèd, it shall be.”
Fully believing in the Saviour’s words,
He worshipp’d Him, and went his way, and
found

His servant was restor’d the self-same hour.

Christ, and His followers then went on board
A ship to cross the Sea of Galilee.
Scarce had they left the shore, when there arose
A fearful tempest, tossing their frail bark,
As though the enemy of man had rais'd
The storm to drown the Saviour of mankind,
And His disciples ; hoping to prevent
By one bold stroke the saving of our race.
Alarm'd, His followers beheld the waves
In fury dashing o'er the vessel's side,
With water filling it until it seem'd
About to sink. In great distress they came
Where Jesus lay asleep, fatigued with all
The labours of the day, and said to Him,
" Lord, save us, or we perish." Jesus said,
(Mildly reproving their timidity),
" O, ye of little faith, why do ye doubt ?"
Then, rising from His couch, with conscious
power
Rebuk'd the winds, and bade the sea " Be still."
And instantly, obedient to His word,
The raging tumult ceas'd, the winds were
hush'd,
The waves were calm'd, and peace again
prevail'd.
His followers rejoic'd at this fresh proof
Of His supreme authority, and power ;
Whilst all the vessel's crew, amaz'd, exclaim'd,

“ Who can this be, at Whose command the sea
“ At once is calm, and the winds cease to
blow ?”

When they had reach'd the other side they
came

Into the country of the Gergasenes ;
And there they met two men by fiends possess'd,
Exceeding fierce, who, issuing from the tombs,
When they beheld the Saviour, cried out,
Exceeding loudly, “ What have we to do
“ With Thee, Jesus, thou Son of God Most
High ?

“ Hast thou come to torment us ere our time ?”

A little distance off, a herd of swine
Were feeding, so the demons pray'd Christ,
“ If Thou wilt cast us out, then suffer us
“ To go into the herd.” Christ gave them
leave.

Quitting the men, they went into the swine,
When lo ! the whole herd violently ran
Down the steep hill into the lake, and there
They perish'd in the waves, whilst those who
kept

Charge over them in terror fled away ;
And, entering the city, spread abroad
The double news : what had befallen those
So long possess'd with demons ; and the strange,

Unlooked-for loss of their whole herd of swine.
Forth issuing from the city, fill'd with rage,
The people crowded, thinking to avenge
The swine's destruction, but when they were
come

Where Jesus stood, and saw the men who late
In savage madness dwelt among the tombs,
(Untameable, breaking in sunder all
The chains, and fetters with which they were
bound;

And, always, day and night, with fearful screams,
And horrid cries, cutting themselves with stones,
Wandering among the mountains, and the
tombs),

Now sitting, clothed, in their proper mind;
O'ercome with fear, in strange astonishment
At such unwonted spectacle, and awed
By His Majestic presence, they besought
The Saviour to depart from out their coasts.
At His own proper time, Christ quitted them,
Whilst they from whom the demons were cast out
Pray'd anxiously to follow Him; but Christ
Bade them go home unto their friends, and tell
The wondrous things which God had done for
them.

So they obey'd, and in Decapolis,
And all around publish'd the miracle;
And all men marvell'd at the wond'ous deed.

When Jesus reach'd Capernaum again,
The people gather'd round to hear His words,
Replete with heavenly wisdom, and to see
The fresh displays of His Almighty power.
Amongst the crowd were two blind men, who
came,
And cried, "Thou son of David, pity us."
Christ said to them, "Do you believe that I
"Have power to heal you?" Instantly they
spake,
"Yea, Lord." Then touchèd He their eyes,
and said,
"Be it to you according to your faith."
Then instantly they both receivèd sight,
And spread abroad His fame throughout the
land.
Then they brought in a man possess'd and
dumb.
Christ cast the devil out, and the man spake ;
When all the multitude, in wonder, said,
"Such things were never seen in Israel."
With envy mov'd, the Pharisees call'd out,
"'Tis from the prince of devils He hath power
"To cast them forth;" but Jesus answer'd them,
"Dividèd kingdoms speedily decay ;
"A house whose members are at enmity
"Must fall, and come to nought ; if Satan be
"*Against himself*, how can his kingdom stand ?

“ Ye say, that by Beelzebub’s great power
“ I cast those devils forth. How do your sons
“ Cause them to fly ? Let them your judges
be.

“ But if I with the power of God drive out
“ The fiends, then is His kingdom come to you.
“ The strong man arm’d may keep his palace
safe,

“ And goods in peace, until a stronger comes,
“ And with superior might o’ercometh him,
“ And, taking from him all his armour strong
“ In which he trusted, seizes on the spoil.”

One of the Pharisees desired Christ
To go and eat with him ; then Jesus went,
And as they sat at meat, a woman came ;
A Gentile sinner, who had heard His words,
Repentèd of her evil deeds, and now,
Desiring publicly to testify
Her gratitude for her deliverance
From the dark bondage, and the guilt of sin ;
Stood weeping at His feet, and then began
To wash them with her tears, wiping them dry
With the long tresses of her flowing hair,
Frequently pausing to imprint a kiss
Of reverent affection. Then she took
An alabaster box of ointment pure,
Exceeding precious, and prepar’d with skill
From costly spikenard (bitter to the taste,

And yet exhaling odours rich and rare).
The seal she broke, and pour'd the contents
forth

Upon his head, and feet ; filling the room
With perfume most delicious. Then outspake
Some of the company, with envy moved.

“Why this great waste ? For full three
hundred pence

“It would have sold to give unto the poor.”

Rebuking them, Christ said, “Let her alone.

“Why trouble thus ? A good work she hath
wrought.

“The poor are with you always ; and whene'er

“Ye will, ye can supply their need ; but me

“Ye have not always with you. She hath done

“Whate'er she could beforehand ; she hath come

“My body to anoint for burial ;

“And verily I say to you, where'er

“The Gospel shall be preach'd throughout the
world

“This deed shall be recordèd, and shall be

“Held in remembrance sweet for evermore.”

Then certain of the Scribes, and Pharisees

Said, “Master, we would seek a sign from
thee.”

The Saviour, answering, said unto them,

“An evil generation seeketh signs,

“But none shall be vouchsaf'd to them, except

“ That of the prophet Jonah, for as he
“ In the whale’s belly pass’d three days, and
 nights,
“ So in like manner shall the Son of Man
“ Pass the same time within the earth. The
 men
“ Of Nineveh shall in the judgment-day
“ Rise, and condemn this generation ; they
“ Repentèd at His preaching, and behold
“ One greater far than Jonah is with you.
“ The Queen of Sheba, too, in that great day
“ Shall rise in judgment, and condemn this race ;
“ Because she came from far to hear the words
“ Of wisdom from the lips of Solomon,
“ Whilst you neglect One greater far than he.

Jesus went forth, and when He reach’d the
 shore,
Perceiving that the crowd still follow’d Him,
He taught them many things in parables.
And in this manner spake. “ Harken ! behold
“ There went a sower forth to sow ; and part
“ Fell by the wayside, and the fowls of Heaven
“ Came, and devourèd them ; some fell on ground
“ Stony, with little soil, and quickly sprang,
“ But, lacking moisture, when the sun’s hot
 rays
“ Came forth they witherèd away, and died,

“ Because they had no root ; some fell 'midst
thorns,

“ Which choked them so that they yielded
nought ;

“ But others fell upon good ground, and brought

“ Forth fruit in great abundance, thirty-fold,

“ And sixty, and an hundred.” Then He
said,

“ He that hath ears to hear, let him attend.”

Then His disciples came and asked Him,

“ Why speakest thou in parables ?” He said,

“ Although you may be privileged to know

“ The mysteries of the kingdom, they are not.

“ Their hearts are waxed gross ; they will not
hear

“ And practise heavenly things. Blessed are ye

“ Who hearken and attend to all My words.

“ Verily, verily, I say to you,

“ Prophets, and righteous men desired long

“ To hear, and see the things which you behold.

“ Hearken again. The kingdom of your God

“ Is like a man who sowed goodly seed ;

“ But, whilst he slept, his enemy stole in

“ And sowed tares among the wheat, and when

“ The blades sprung up, and brought forth fruit,
the tares

“ Appeared likewise ; then his servants came,

“ Astonish'd, asking him, ‘ Did'st thou not sow

“ ‘ Good seed in these thy fields ? Whence are the tares ?’

“ ‘ He said, ‘ An enemy hath plantèd them.’

“ ‘ They askèd Him if they should go through all

“ ‘ The fields, and pluck them up ; but he replied,

“ ‘ Let them together grow till harvest-time,

“ ‘ Lest, gathering the tares, ye spoil the wheat :

“ ‘ Then to the reapers I will say, ‘ Collect

“ ‘ The tares in bundles, burning them with fire ;

“ ‘ But gather all the wheat into my barn.’

“ ‘ With what comparison shall we compare

“ ‘ The kingdom of our God ? ’Tis like a grain

“ ‘ Of mustard seed, exceeding small when sown,

“ ‘ Which, taking root, grows up into a tree,

“ ‘ And shoots out branches till the birds of Heaven

“ ‘ Lodge underneath its shadows. And again

“ ‘ ’Tis like the leaven which a woman took

“ ‘ And hid in meal till all was leavenèd.”

Thus Jesus spake, fulfilling all the words

Of Asaph. When the multitude was gone,

And He and His disciples left alone,

He gave them explanation. “ Those who hear

“ ‘ The word of God, but understand it not,

“ ‘ Careless and thoughtless, letting Satan spoil

“ ‘ Its good effect upon their hearts, are like

“ ‘ The seeds which birds devourèd by the way ;

“And they who hear the word, and seem with
joy,
“And gladness, to receive it in their hearts,
“Yet when the time of persecution comes;
“Having no root, cannot endure the cross,
“But speedily abandon Christ and it:
“Are like the seed which fell on stony ground,
“And they who, after hearing it, allow
“Deceitfulness of riches, and the cares,
“And troubles of this world to choke the word;
“Are like the seed which fell among the thorns:
“But they who joyfully receive the truth,
“And treasure it within their hearts, and prove
“By bringing forth abundant fruit, that they
“Are striving earnestly to act aright;
“Are like the seed which, falling on good
ground,
“Brought forth some sixty, some an hundred-
fold.”

Then His disciples begg'd Him to explain
The parable about the tares. He said,
“It was the Son of Man who sowed the seed.
“The field in which He sowed it was the world.
“The good seed are the men who do God's
will.
“Satan is he who came, and sow'd the tares,
“Which are the wicked men who follow him.
“The harvest is the judgment-day, when all

- “ The reapers, (angels of the Lord), shall take,
“ And separate the wickèd from the good ;
“ Raising the just to everlasting life ;
“ Burning the tares with fire unquenchable.
“ The wickèd shall be turnèd into hell
“ With Satan there to dwell for evermore,
“ 'Mid weeping, wailing, and eternal woe.
“ Then shall the Righteous, as the sun, shine
 forth ;
“ The pains, and cares, and griefs of earth all
 past,
“ For ever in their Father's kingdom blest.
“ Again, Heaven's kingdom is like treasure, hid
“ Deep in the bowels of the earth, and when
“ The secret mine by accident is found,
“ Concealing his good fortune ; he who chanc'd
“ To find the precious treasure, straightway sold
“ Whate'er he had, that he might buy the field,
“ And claim the wealth, there hidden, all his own.
“ Again, 'tis like a merchantman who sought
“ With diligence for goodly pearls, and, when
“ He met with one, in size and lustre, far
“ Exceeding all he ever saw before,
“ He sold whate'er he had to gain the prize.
“ Again, 'tis like the net by fishermen,
“ Employ'd in dragging, which encloses all
“ The fishes in its way, whate'er they are.
“ When full, they draw it to the shore, and there

“ The good they carefully select for use,
“ But cast the worthless, and the bad away.
“ So, when the end of all created things
“ Hath come, when time shall be no more, the
 good

“ Shall be by angel bands convey’d to Heaven,
“ Whilst evil spirits seize the wickèd ones,
“ And cast them into fire unquenchable.”

Then Jesus ask’d them if they understood
The hidden meaning of the parables ;
And they replied, “ Yea, Lord.” When Jesus
 saw

The multitudes who came to hear His words ;
Mov’d with compassion for their sad estate—
Scatter’d abroad as sheep without a guide—
He turn’d to his disciples, and exclaim’d,
“ Great is the harvest, but, alas ! how few
“ The labourers therein ; pray ye to God,
“ For he hath power to send forth many more.”
Then, calling unto Him the twelve, He gave
Authority to them to heal the sick,
To cleanse the lepers, and to raise the dead,
And cast out spirits evil and unclean :
Commanding them, “ Go not into the way
“ Of Gentile nations and Samaritans ;
“ But visit the lost sheep of Israel,
“ And preach to them, Heaven’s kingdom nigh
 at hand.

- “ Freely ye have received, freely give.
“ Provide not for your journey, silver, gold,
“ Or brass, within your purses ; take no bread,
“ Neither two coats, nor scrip, nor shoes, nor
 staves ;
“ But clad in sandals, and whatever town,
“ Or city you may enter, there enquire
“ Who in it is most worthy, and with him
“ Sojourn till ye depart from thence, and if
“ They listen to your words, then let your peace
“ Remain with them, a blessing evermore ;
“ But, if the citizens receive you not,
“ Nor hearken to the message which you bring
“ From God Himself, to point them out the
 way
“ By which they may ensure eternal life.
“ When ye depart from thence, shake off the
 dust
“ Belonging to that city from your feet ;
“ For in the judgment day, I say to you,
“ It shall be worse for them, than for the land
“ Of Sodom, and Gomorrah : Lo, I send
“ You forth as sheep into the midst of wolves.
“ Therefore, be wise as serpents ; prudent, full
“ Of caution in your words ; harmless as doves.
“ Beware of men, they will deliver you
“ To councils and to synagogues, and scourge
“ You in the midst ; ye shall be brought before

- “ Rulers, and kings for my name’s sake ; and there
“ Shall render testimony to the truth ;
“ But take no thought what ye shall say, for
 God
“ Shall speak, through you, whatever pleaseth
 Him :
“ Ye shall have persecution, and shall be
“ Hatèd of men on My account ; but they
“ Who to the end endure, shall gain the prize.
“ He that receiveth you, receiveth Me ;
“ He that receiveth Me, receiveth Him
“ That sent Me, and shall have his due reward.
“ Whoever to these little ones shall give
“ A cup of water only in the name
“ Of a disciple, shall in no wise lose
“ The recompense of his true charity.”

The fame of Christ was now so widely spread,
That Herod Antipas, the son of him
Misnamed the Great, in sore perplexity,
And deeply troubled in his mind, exclaim’d,
“ ’Tis John the Baptist risen from the dead,
“ And, therefore, mighty works are done by
 him.”

For Herod in adultery had lived
With his own neice, Herodias, who first
Was married to the brother of her sire,
Her uncle, Herod Philip, and to him

A daughter bare ; then, leaving her own spouse
Lived shamelessly with Herod Antipas :
The brother of the husband she had left.
Though high his rank, and great his power ; yet
still

Fearless of danger, John the Baptist, spake
Firmly, respectfully to him, and said,
“ It is not lawful for thee, thus to have
“ Thy brother Philip’s wife.” Herod, enrag’d
Put him in prison, while Herodias ;
The infamous Herodias, would have slain
The Baptist for reproving thus her sin ;
But Herod fear’d the multitude, because
They countèd John a prophet : and ev’n more
He fearèd John himself, because he knew
He was a just, and holy man ; and though
He had not courage to subdue his lust,
And send her home, and thus give up his sins,
Yet still he heard him gladly, and observ’d,
And honour’d his outspoken truthfulness.
The Tetrarch on his birthday made a feast
For his high captains, lords, and chief estates
Of Galilee ; with great magnificence :
And when the daughter of Herodias came
And dancèd in their midst ; such was their high
Approval of the damsel, that he said
“ Ask what thou wilt, and I will give it thee,
“ Though half my kingdom be the price I pay.”

And he confirm'd it by an oath ; then she
Went to consult her mother, and return'd
Straightway in haste unto the King, and said
“ I will, that thou shalt give me, bye and bye,
“ Within a charger, John the Baptist's head.”
Then was the king exceeding sorry, yet
For his oath's sake ; and for the sake of those
Who sat with him, he granted the request.
And forthwith sent an executioner ;
Who, slaying John in prison, brought his head,
And gave it to the damsel ; she, at once
Convey'd it to her mother. Thus we see
Crime swiftly follows crime : first, heatèd lust,
Defying all the laws of God, and man ;
Its pleasure to enjoy, tramples beneath
Its feet, affection, honour, decency,
The noblest feelings of the human heart.
Outrages modesty : ignores the rights
Of fellow beings, to indulge its own
Vile, lawless passion in illicit joys ;
Then, drowning conscience, hating those who
speak
Reprovingly, it plunges deeper still
In wickedness, and crime ; until at length
Murder fills up the measure of its guilt.
And Satan ; soon, or later, claims his prey ;
By justice doom'd to misery infinite.
Thus, stung by conscience. Herod felt remorse

For past misdeeds ; forebodings terrible,
Of nameless woes impending ; and beheld
The sword of justice hanging o'er his head,
With stroke retributive ;—John to avenge,
And his adultery to punish :—thus
The tidings of the Saviour's acts, and words,
Fill'd, with distressing fears, his guilty breast.

Jesus, perceiving that the crowd design'd
To take Him, and by force to make Him king.
(So greatly had His wisdom mov'd their hearts
That they revered, and almost worshipp'd Him.)
Departing from them, went into a mount
Alone to pray ; and, when the ev'ning came
His followers went down unto the sea,
And enter'd there a ship ; but ere they reach'd
The other side darkness surroundèd them,
Contrary winds retardèd their advance.
Lashing the sea to foam ; tossing their bark
Upon the troubled billows ; till at length,
When the fourth watch arriv'd ; and they had
row'd
Some thirty furlongs : (walking on the deep)
They saw the form of Jesus :—fill'd with fear,
They said “ It is a Spirit.” but He spake
“ Be of good cheer, 'tis I, be not afraid.”
Then Peter answer'd Him, and said “ Oh Lord
“ If it be Thou, let me come unto Thee.”

Christ bade Him come to Him, but, when he
stepp'd

Out of the boat, and saw the tossing waves,
And heard the howling wind; o'ercome with
fear

He lost his faith, and straightway found himself
Sinking into the sea, and cried aloud,

"Save me, Oh Lord," the Saviour stretch'd His
hand

Supportèd him until they reach'd the ship.

Then said to him, "Oh thou of little faith;

"Why did'st thou doubt?" Amaz'd they
gather'd round

And worshipp'd Him: exclaiming "Of a truth
"Thou art the Son of God." Then ceas'd the
wind

Its raging fury, and the waves were calm:

No trouble now the sailors found to guide

Their little bark, so lately tempest tost,

But, speedily in safety reach'd their port.

And, when the people of Capernaum

Knew that the Saviour had arriv'd, they sent

Through all the country round about, and
brought

Those who were sick, beseeching Him that they
Might touch His garments' hem; so great their
faith,

They doubted not, all their infirmities

Would pass away, and health again return.
Jesus, in mercy, granted their desire,
And, all who touch'd Him found themselves
made whole.

Then said to Him the Scribes, and Pharisees—

“How is it Thy disciples thus trangress

“Our old traditions, washing not their hands

“When they eat bread?” Christ answer'd
them and said,

“In your traditions, why do you transgress

“The Laws of God? For He commandèd you

“Honour thy father, and thy mother; he

“Who curseth them shall die a cursèd death.

“Ye teach, that he who to his parents saith

“It is CORBAN, (that is to say, a gift.)

“Whatever profit ye may have by me,

“Nor renders them due honour, shall be free.

“By your traditions ye do make the laws

“Of God of none effect: ye hypocrites;

“Well might Esaias prophecy of you.

“This people with their mouth draw nigh to me,

“And render honour with their lips, although

“Their hearts are far from me; fruitless, and
vain

“Their outward worship, whilst they substitute

“Human traditions for the laws of God.”

Then, calling to the multitudes, he said,

“Hearken, and understand, it is not that

“ Which, entering the mouth, defiles the man ;
“ But, evil thoughts proceeding from the heart :
“ Adulteries, and fornication, thefts,
“ Lasciviousness, deceit, and blasphemy,
“ Pride, covetous desires, and murder, spring
“ From out the heart ; ’tis these defile the man.”

Jesus departèd thence, and visitèd
The coasts of Tyre, and Sidon : and, behold,
A Cananitish woman came to him
Beseeching Him in humble, fervent faith
“ Oh Lord, Thou Son of David, hear my prayer,
“ Have mercy on me, for my daughter lies,
“ Grievously vexèd with a devil,” yet
The Saviour answer’d not a word ; then came
His followers, and said “ Send her away :
Jesus replied, “ I am not sent, except
“ To the lost sheep of Israël.” But she
Still worshipp’d Him, and said “ Help me. O
Lord,”

The Saviour said “ It is not meet to take
“ The children’s bread, and cast it to the dogs.”
“ Truth, Lord,” she answer’d, “ Still the dogs
may eat
“ The crumbs which from their master’s table
fall.”

Her fervent, modest, persevering faith,
Tried purposely by Christ, triumphant proved,
He answer’d her, and said “ Great is thy faith,

“Even as thou wilt it shall be done to thee.”
And, from that hour her daughter was made whole.

Oh! Wondrous power of persevering prayer;
Well nigh omnipotent; thou humble soul
Repentant, mourning on account of sin;
Take courage, and press forward; still look up
With trusting confidence; the Saviour hears
All thy petitions; and, although He seems
Regardless of thy cries, 'tis but to prove
Thy penitence sincere, still urge thy claim,
“Help me, O Lord, Thou Son of David, help,
“Have mercy on my soul, pardon my sin.”
And, surely as there is a God in Heaven,
Thou shalt receive the answer of thy prayer,
“Thy sins are pardoned, go thy way in peace.”

Again to Jesus came the Pharisees,
And Sadducees to tempt Him, and desire
That He would show to them a sign from Heaven.
But He again replied to them, “No sign
“Save that of Jonas shall be granted you,
“When evening comes, ye say ‘It will be fine
“‘Because the sky is red,’ and then, at morn
“You prophesy foul weather, for the sky
“You say is red, and lowring, hypocrites!
“Pretending future weather to declare,
“Yet can you not discern signs of the times.”

Then went He to Bethsaida, and they brought
A blind man unto Him ; the Saviour took
Compassion on him, and restor'd his sight ;
And sent the man rejoicing to his home.

Then Christ, and His disciples visitèd
The coasts of Cæsarea Philippi :
And, when they were alone, He askèd them
“ Whom do the people say I am ?” they said
“ Some say, that Thou art John the Baptist,
some
“ Elias, others Jeremias, or
“ One of the other prophets ;” but He said
“ Whom say ye that I am ?” then Peter spake,
“ Thou art the Christ ; Son of the living God.”
Jesus said unto him, “ Blessèd art Thou
“ Simon Barjona ; flesh, and blood hath not
“ Reveal'd it to thee, but my Father, Who
“ Dwelleth in Heaven. I also say to thee,
“ That thou art Peter, and upon this rock
“ My Church will I establish, and the gates
“ Of hell, against it, never shall prevail.
“ And I will give to thee the keys of Heaven,
“ That, whatsoever thou shalt bind on earth,
“ Or loose in Heaven ; shall loose, or bound
remain.”

Jesus, then told His followers, that He

Must go up to Jerusalem, and there
Suffer exceedingly ; and, of the Scribes,
And, Elders be rejectèd, and be slain :
And, after three days come to life again.
Peter spake unto Him, and said, “ Oh, Lord,
“ Be it, far from Thee, this shall never be.”
Jesus rebukèd him, and said to all
His followers : “ If any man will come,
“ And follow me, he must deny himself,
“ And bear his cross ; for, whosoever would save
“ His life, regardless of his conscience, he
“ Denying God, shall lose both life and soul.
“ Whilst he, who perils life on my account
“ Shall have abundant recompense in Heaven.
“ What profit to a man, if he should gain
“ The whole of this, our earth, yet lose his soul ?
“ That precious, never-dying soul, which God
“ Created for Himself, that it might dwell
“ With Him, in endless bliss, for evermore.
“ Oh ! What are wordly riches, honor, fame,
“ The utmost pleasures that this earth can yield,
“ Though multiplied a thousand-fold, compared
“ With that felicity, the human soul
“ Enjoys, when God hath pardon'd all its sins ?
“ Supreme bliss ! Heaven's joys begun below.
“ Harken to Me, whoever is asham'd
“ Of Me, and of My words, before this race,
“ This generation, so adulterous ;

“ Of Him, the Son of man shall be asham’d
“ When, in His Father’s glory, He shall come
“ With bright, angelic hosts to judge the world.
“ I tell you, of a truth, that there are some
“ Now standing here, who shall not taste of
 death
“ Till they have seen God’s kingdom come
 with power.”

After six days, the Saviour took with Him
Peter, and James, and John, as witnesses ;
And led them to a mountain summit, where
The fulness of the Godhead, which had dwelt
Unseen within Him, now shone forth through all
His human nature ; not, in burning rays
Consuming all around ; as when the flash
Mysterious from the cloud electric springs,
With death, and desolation in its track :
But glorious, bright, ineffably serene ;
His sacred features full of majesty ;
Beaming with Heavenly splendour, which out-
 shone
The brightest glories of the orb of day.
His seamless vest woven throughout, appear’d
Radiant with lustre, shining as the snow ;
Reflecting, from a thousand sparkling points,
The light which fell upon it ; glistening
Exceeding bright, and white, beyond the power

Of mortal man to make, or imitate.
Amazing spectacle ! His followers
Beheld the dazzling sight ; astonishment,
And overwhelming awe pervaded all
Their hearts, when with the Saviour, they beheld
Two stately figures clothed in purest white ;
Who, from their place in Heaven, had come to
do

Him homage, and bear witness to His power.
Wisdom Divine instructed them, that he
Of venerable mien, and aspect sage
Was Moses, the great Lawgiver. Who stood
Upon the mount that burn'd with fire, and saw
The face of God, and died not, but receiv'd
The Law from out His hands, engraven deep
In stone, to teach His people all His will.
And near him stood the Prince of Prophets,
chief

Of all the messengers which God had sent,
Anointed by His spirit, to foretell
That which should come to pass in after times.
After long converse with the Saviour, they
Departed from Him : Peter came, and said,
“ Master, our hearts are fill'd with joy ; we find
“ Abundant happiness whilst here with Thee :
“ Oh ! let us build three tabernacles now,
“ For Moses, and Elias, and Thyself.”
Thus spake he, for they all were sore afraid ;

And, whilst he spake, a cloud o'ershadow'd
them,

And, from its midst, a mighty voice was heard,
Thrilling their inmost souls with solemn awe ;

“ This is My Son, My well-belovèd Son,

“ In Whom I am well pleasèd, hear ye Him.”

Then, suddenly, when they had look'd round

And saw no man, they fell upon their face.

Jesus, whose condescending tenderness

Was equal to His Majesty, beheld

His three disciples, prostrate on the ground ;

He came, and touchèd them, and said “ Arise,

“ Be not afraid,” and they obey'd His words,

And rose, and stood before Him. From the

Mount,

As they descendèd, Jesus chargèd them

That they should not make known what they
had seen,

Until the Son of man rose from the dead.

Much did they question, then, amongst them-
selves,

Whate'er the rising from the dead could mean :

As yet, they did not fully comprehend

The Saviour's words. Then came to Him a man,

Who, kneeling down, said “ Master, I have
brought

“ My son to Thee, have mercy on my child ;

“ He is my only one, oh ! look on him ;
“ For, oftentimes, he falleth in the fire,
“ And often in the water, wheresoe’er
“ The spirit seizes him, he crieth out
“ Gnashing his teeth, and foaming at the mouth.
“ I have besought Thy followers, that they
“ Would cast him out, but they have not the
power ;

“ They cannot cure my child ; he is my all :
“ Oh Master, Saviour, heal my only son.”
Jesus commandèd them to fetch the child,
And, as he came, the spirit threw him down
In presence of them all ; the Saviour said
“ All things are possible to those who will
“ In truth believe, straightway, the father cried,
“ Lord ! I believe, help Thou my unbelief.”
When Jesus saw the people crowding round ;
Rebuking the foul spirit, He exclaim’d
“ Come forth I charge thee, enter him no more.”
Forc’d to obey, the evil spirit cried,
And rent him sore, as he came out of him,
So that he lay as dead ; while many said,
That he was dead, in truth ; but Jesus took
Him by the hand, and rais’d him to his feet,
And healing him, restor’d him to his sire.

When they had reach’d Capernaum, there
came

To Peter, those appointed to receive
The tribute money. Saying, "Doth not Christ,
" Your Master, pay accustomed tribute ? He,
Replied, " Most certainly." When he was
come

Into the house where Jesus was, at once,
'Ere he the subject mention'd ; Jesus said,
" Of whom do earthly kings their tribute take,
" Of strangers, or their children ? Peter said
" Of strangers, Lord." "Then are the children
free,"

Jesus replied, " yet, lest we should offend,
" Go to the Sea, and cast thy hook, and take
" The fish which is first caught ; open its mouth,
" And thou shalt find a piece of money there ;
" Take it, and give to them ; for thee, and Me."

Then rose a reasoning among themselves
Which should be greatest ; Jesus asked them
" What was it ye disputèd by the way ?"
But they, ashamed, held their peace : then
Christ

Plac'd in their midst a child ; and said to them,
" Whoever, in My name, receiveth such
" Receiveth Me, and ; not Myself alone
" But Him that sent Me ; he who is the least
" Amongst you all : if he continues true
" To his discipleship, and worships God

“ With all his heart, and strives to do His will,
“ Shall, in His kingdom, be esteemèd great.

“ There was a certain king, who took account
“ Of all his servants, and to him, they brought
“ One, who ten thousand talents owed to him ;
“ And, when he could not pay his debt ; the king
“ Commandèd that the man, his children, wife,
“ And all he had, be sold, and payment made :
“ Then did the servant fall upon his knees,
“ And worshippèd the king ; and said ‘ My
Lord

“ ‘ Have patience with me, I will pay thee all.’
“ Then, movèd with compassion, he forgave
“ All the vast debt he owed, releasing him :
“ But the same servant, shortly after met
“ A fellow servant, who was owing him
“ An hundred pence ; he seiz’d him by the
throat,
“ And said ‘ Pay that thou owest me.’ The man
“ Fell at his feet, humbly beseeching him,
“ ‘ Have patience with me, I will pay thee all ;’
“ But the hard-heartèd wretch, although his
Lord

“ Had fully cancell’d all the debt he ow’d
“ To him ; would not have mercy on the man
“ From whom he wantèd but an hundred pence,
“ But cast him into prison : griev’d at heart

“ His fellow servants went, and told their lord
“ All that the base, ungrateful wretch had done:
“ Then was his lord exceeding wroth; and said,
“ ‘ Thou wicked servant, I forgave thee all
“ Thy debt; with similar compassion thou
“ Should’st mercy shew to those in debt to thee:
“ Thou shalt be sent to prison, and remain
“ In bondage till the utmost claim be paid.’
“ So, likewise, shall your Heavenly Father do
“ To you, unless, within your inmost hearts
“ Your inmost trespasses are all forgiven.”

The Feast of Tabernacles now drew nigh;
And Jesu’s relatives said unto Him,
“ Go to Judea, that Thy followers
“ May see the works Thou doest; show Thyself
“ Unto the world.” but Jesus said to them,
“ My time is not yet come, but go ye up
“ Unto the feast: the world will not hate you,
“ But Me it hateth: for I testify
“ That all its acts are evil.” So the Lord
Remained for awhile in Galilee.

The Jews, assembled in Jerusalem,
Surpris’d at Jesu’s absence, earnestly
Each other question’d; asking, “where is He?”
For they disputèd much concerning Him.
Some said, that He was good, and sent of God:
Whilst others, “base deceiver,” callèd Him;

Yet spake they silently, because they fear'd
The Rulers, and the Scribes, and Pharisees.

Jesus, about the middle of the Feast;
Went up into the Temple, and there taught
With dignity, and grace, explaining all
The hidden meaning of the promises;
And proving their fulfilment; showing such
Extensive knowledge; that the Jews, amaz'd
Marvell'd exceedingly, and ask'd "how
"Hath He such wisdom gain'd? Seeing that He
"Hath never studied where these things are
taught."

Christ heard, and said "The doctrine is not
Mine,

"But His that sent Me. Whosoever speaks
"About himself, seeks his own praise alone,
"But he, who, all the glory gives to him
"From whom he came, is worthy of belief."
They whisper'd to each other, "Is not this
"He, whom the rulers seek to kill? but, lo!
"He speaketh boldly; yet they harm Him not.
"Are they aware He is the very Christ?
"Yet know we this man, whence He is, but,—
Christ,
"When He shall come; from whence shall no
man know."

Then Jesus said, "Ye know Me, whence I am,

“ I came not of Myself ; but, He is true
“ Who sent Me hither, and ye know Him not.
“ I know Him well ; for I am come from Him :
“ And He hath sent Me unto you.” Then they
Desirèd much to take Him : but no man
Laid hands on Him. His hour was not yet
come.

Then, many of the Jews believ’d on Him
And said, “ When Christ shall come, will He
perform

“ More miracles than these this man hath
done ? ”

When the chief Priests, and Pharisees had heard
These sayings of the crowd ; they sought the more
To seize Him, and sent officers to take,
And bring Him unto them ; but they return’d,
Without the Saviour ; then the Pharisees,
In disappointèd anger, askèd why
They brought Him not, the officers replied,
“ Surely no man hath ever spoke like Him.”
Still more annoy’d, the rulers said, “ Are ye
“ Likewise deceivèd ? Have the Pharisees,
“ Or any of the rulers e’er believ’d
“ On that impostor ? but this ignorant,
“ And stupid people who know not the law,
“ Are cursèd.” Nicodemus, (he who came
By night to Jesus) being one of them,
Said boldly, “ doth our law judge any man

“ Before his cause is heard ? ” they turn’d to him,
And said “ Art thou also of Galilee ?

“ Search thou, and look ; no prophet comes
from thence.”

Then every one departèd to his house :

But Jesus to the Mount of Olives went.

Early next morn, the Saviour came again,

And taught within the Temple: then the Scribes,

And Pharisees, a woman brought to Him ;

And, having placed her in the midst, they said

“ Master, this woman, in adultery

“ Hath been detectèd, in the very act ;

“ Moses commandèd in the law, that such

“ Should die by stoning ; but, what sayest
Thou ? ”

Thus did they seek to tempt Him : for they
meant,

If Jesus should acquit her, to proclaim

To all the people, that He broke the laws

Which Moses gave to them ; and further still,

That He approv’d the crime : or, if He said

That she must be condemn’d to death ; then
they

Intendèd to accuse Him in the court

Of Pilate, of a wish to arrogate

Unto Himself, the power of life, and death :

Which, from the Jews, the Romans had withheld.

Nor did the Roman law itself decree

That the adulteress be put to death.
How cunningly the rulers laid their plan,
Nor, for a moment thought that it would fail ;
But Jesus, stooping down, as though He heard
Them not, wrote with His finger on the ground.
Not to be baffled thus, again they told
The woman's crime, and then they asked Him,
"Master, what sayest Thou?" He rais'd
Himself ;

And, with a searching gaze, as if His eye
Would pierce their inmost heart, and thence
draw forth

Proof of their own iniquity ; He said,
"Let Him among you who hath never sinned,
"Cast the first stone at her." Again He
stoop'd,

And wrote as though their presence matter'd
not.

Then, wondrous spectacle ! the Pharisees,
And Scribes, and Rulers of the Jews ; each one,
Beginning at the eldest ; till the last
Had left His presence, silently withdrew,
Convinced by their own conscience of their sins.
Stern monitor ! implanted in the breast
By God, Himself, when He created man
In his own image ; innocent, and pure :
To warn him of the dread approach of sin,
And shew him, unmistakeably, the right,

Or wrong of every action : though at times,
By the deliberate neglect of God,
And long indulgence in unholy deeds,
It seems, as though with heated iron sear'd,
And callous grown ; yet, spurning all control,
Restraint defying ; it speaks out in loud,
And fearful threatenings of the punishment
Awaiting those who break the laws of God.
Awful avenger of man's wickedness ;
The scourge unpitying of vice on earth :
And, to the unrepentant, when all hope
Of mercy past, their souls awake in hell,
It is the worm that never, never dies.

When Jesus rais'd Himself, and saw around
None but the woman, He said unto her
“ What hath become of thy accusers ? Where
“ Are those who brought thee here ? do none
condemn ? ”
She answered, “ No man, Lord.” Then Jesus
said,
“ Neither do I condemn thee, go in peace,
“ But, sin no more, lest worse come unto thee.”

Departing from Jerusalem, our Lord,
Went to Bethabara ; and, there awhile
Continued preaching, when a messenger,
Came unto Him from Bethany, thence sent

By Martha, and her sister Mary ; (she
Who having first anointed Christ ; had wash'd
His feet, and dried them with her hair,) to say
“ He whom Thou lovest Lord is sick,” then
Christ

Said unto them, “ It is not unto death,
“ But that the glory of the Son of God
“ May be made manifest.” The man of whom
The Saviour spake, was Lazarus, whose house
Had often been His home, when He had staid
At Bethany, for much He lovèd him.

“ Yet Jesus at Bethabara remain'd
“ As though He had forgotten him ; at length
He said to His disciples, “ Lazarus,
“ Who was so ill, now sleepeth, I must go,
“ And wake him,” they replied “ Lord, if he
sleep

“ He doeth well,” then Christ more plainly
spake,

And told them, “ Lazarus is dead, and I
“ Rejoice on your account, for it shall tend
“ More firmly to establish your belief ;
“ Let us go unto him.” Thomas, whose name
Was also Didymus, said “ Let us go,
“ That we may die with him.” When they
arriv'd

At Bethany, they found, that for the space
Of four whole days he in the grave had lain.

When Martha heard of Christ's approach, she
went

To meet Him, and said unto Him, "O Lord,
"Had'st Thou been here, my brother had not
died,

"But, even now, I know, that whatsoe'er
"Thou askest, God will grant it," Jesus said,
"Thy brother Lazarus, shall rise again."
Martha said unto Him, "I know that he,
"Shall in the resurrection of the last
"Great judgment day, arise." Jesus replied,
"I am the resurrection, and the life ;
"He that believes in Me, though He were dead ;
"Yet shall he live, and, whosoever lives
"In Me, believing, he shall never die.
"Hast thou this faith ?" she answer'd Him,

"Yea, Lord,
"I do believe Thou art the Son of God ;
"The Christ, who was to come, and save the
world."

Martha, then callèd Mary secretly ;
And said to her, "The Master now is come,
"And calleth for thee." Mary quickly rose,
And went unto Him. When the Jews, who
came

To comfort her, observ'd how hurriedly
She rose, and left the house ; they follow'd her,
Thinking she went unto the grave to weep.

But, when she reach'd the place where Jesus stood ;

Sheworshipp'd Him, and said, "O Lord, if Thou
" Hadst been with us, my brother had not died."

When Jesus saw her weeping, and the Jews
Who came with her, mourning exceedingly,
He groan'd in spirit, and enquir'd of them
Where he was laid, they answer'd "Come
and see."

Then, JESUS WEPT. The Saviour of the world,
Fill'd with compassion, wept: the Jews who saw
The sorrow which he felt; exclaim'd "Behold!
" How much He lovèd Him," whilst others said
" Could not this Christ, who made the blind to
see;

" Have savèd Lazarus from death?" They
came

Where, in the grotto of the rock, his tomb
Was, by a huge, and ponderous stone, secur'd.
Jesus commandèd them, "Take it away."

Martha, not knowing that the Saviour came
To bring her brother back to life, exclaim'd,
" Lord, by this time he stinketh, four whole
days

" Hath he been dead." Jesus said unto her,

" Did I not say to thee, only believe,

" And thou shalt see the glory of the Lord."

When they had roll'd away the stone, from where

The dead was laid ; the Saviour rais'd His eyes
To heaven ; and said, in earnest, solemn tones,
" Father, I thank Thee, that Thou hearest Me.

" I know Thou always dost ; yet, to convince

" This people, that they truly may believe

" That I am sent by Thee, honour my words."

Then Jesus callèd, " Lazarus ! come forth,"

At once, obedient to Divine command

He that was dead, came forth, bound hand and
foot

With grave clothes ; and his face with napkins
bound.

Jesus exclaim'd " Loose him, and let him go."

Then Lazarus returnèd to his house,

Whilst many of the Jews who came, and saw

This wondrous miracle which Jêsus did,

With their whole souls at once believ'd on Him.

While others, steel'd their hearts against the
truth.

Astonishing perverseness, though so late,

They saw the Saviour of the world display

His mighty power, triumphant over death.

They went, and told the Pharisees what deeds

Jesus had done. Then gather'd the Chief

Priests

In solemn council, for this miracle

(So plain and incontestible ; that those

Whom they had sent as spies, return'd, and gave

The fullest testimony to its truth.)

Astonishèd, and alarm'd them, for they said,

“What shall we do? if we let Him alone

“To work such miracles as these, to cure

“The blind; and heal the sick; and raise the
dead:

“Our nation will acknowledge Him to be

“The true Messiah, and will make Him King.

“Then will the Romans come, and take away

“Our place, and nation; putting us to death.”

Then Caiaphas, High Priest that year, spake thus

“Ye nothing know at all, neither do ye

“Consider how it is expedient

“One man alone, should for the people die,

“That the whole nation perish not,” these
words

He spake not of himself, unconsciously

He utter'd this prediction of the death

Of Jesus, for the Jews; and, not alone

For their own nation; but, that Jesus Christ

Should gather into one, all that believe

In God: Gentile, and Jew, throughout the
world.

From that day forth, with one accord, they took
Council together to put Christ to death:

But still, where'er He went, vast multitudes

Attended Him to hear His words, and see

The miracles He wrought. The Pharisees

Said murmuring, " This man receiveth those
" Vile publicans, and eats with them," Christ
spake

This parable in answer, " Which of you
" Having an hundred sheep ; if one escapes
" From out the fold ; and wanders far away ;
" Would not, at once, leave those who did not
roam

" And seek the missing one, till it was found,
" And bring it home rejoicing ? and, again,
" What woman, of ten silver coins possess'd ;
" If one was missing, would not straightway
light

" Her lamp, and, with the utmost diligence
" Search all her house, until the coin was found.
" And, when it was recover'd, calling all
" Her friends around her, bid each one rejoice
" With her, that the lost treasure was restor'd ?
" Likewise I say to you, that there is joy
" In presence of the angels of our God,
" Over all sinners who repent their crimes.

" There was a certain man who had two sons,
" One day, the younger of them said to him ;
" ' Father, give me the portion of the goods
" ' Which falls to me.' He gave it unto him ;
" Then speedily the young man left his home,
" And wander'd far away, and wasted all

- “ His substance in intemperance, and vice :
“ When all his portion was exhausted, there
“ Arose a mighty famine in the land ;
“ And, where so late indulgence and excess
“ Were known ; distress, and misery prevail’d.
“ And he, accustom’d to the choicest meats,
“ Prepar’d, regardless of expense, to please
“ His pamper’d appetite, was now in want.
“ Sure consequence of prodigality.
“ Whilst those, who crowdèd round and flatter’d
 him
“ So long as he had wealth, all took their flight
“ Like summer birds when wintry frost appears.
“ Nor knew him now, that all his means were
 gone :
“ Nor cared to help, though he should starve,
 and die.
“ In his extremity, he hired himself
“ To feed the swine, and, fain would he have
 fill’d
“ His belly with the husks the swine did eat.
“ There, wand’ring in the fields, no human
 voice
“ To cheer him, none who cared for him, alone
“ Forsaken by his worthless friends, he saw
“ The folly of his conduct ; shame, remorse,
“ His guilty conscience troubled ; till, at length
“ He said unto himself, ‘ My father’s men,

“ ‘ His hired servants, have abundant food ;
“ ‘ Whilst I am perishing ; I will arise,
“ ‘ And go to him, confessing I have sinn’d,
“ ‘ And am not worthy to be call’d his son ;
“ ‘ And will beseech him to make me as one
“ ‘ Of those he hires.’ So he arose and went,
“ But, ere he reach’d his home, his father saw,
“ And had compassion on him ; and came forth,
“ And fell upon his neck, and kissèd him.
“ And, when the son, with bitter tears confess’d
“ His past misdeeds, how he had forfeitèd
“ His sonship, and a servant wish’d to be :
“ His overflowing tenderness at once
“ Forgave him all. He order’d the best robe
“ To be placed on him, shoes upon his feet,
“ A ring upon his finger ; bade them kill
“ The fattèd calf ; inviting all his friends.
“ The elder brother, who had been engag’d
“ Attending to the farm, return’d, when all
“ This great festivity was at its height,
“ And, asking what it meant, with anger burn’d,
“ And would not enter, saying, ‘ I have serv’d
“ ‘ For many years, with singleness of heart ;
“ ‘ All thy commands performing, yet, no kid
“ ‘ Hast thou bestow’d on me, that I might make
“ ‘ Merry with my own friends ; yet, when thy son,
“ ‘ Who claim’d his portion of thy goods, then
went

“ ‘And wastèd it on harlots : when that base,
“ ‘Young prodigal returns, this feast is made.’
“ ‘Then said his father unto him, ‘My son,
“ ‘Thou ever art with me, and all I have
“ ‘Is thine ; ’tis meet, and right that we should
 rejoice
“ ‘When this, thy brother, who was lost, is
 found ;
“ ‘Repentantly returning to his home.’ ”

Again he spake to them in parables,
“ ‘There was a certain man ; wealthy, and
 cloth’d
“ ‘In purple, and fine linen ; sumptuously
“ ‘He fared each day : and, at his feet was laid
“ ‘A certain beggar namèd Lazarus :
“ ‘Who, full of sores, desirèd to be fed
“ ‘Upon the crumbs which from the table fell.
“ ‘The dogs in pity came, and lick’d his sores.
“ ‘In course of time both died ; then Lazarus ;
“ ‘Who servèd God with all his heart on earth
“ ‘Was borne to heaven on angels’ wings, and
 plac’d
“ ‘In Abraham’s bosom : Dives woke, in hell ;
“ ‘And, lifting up his eyes in torment, saw
“ ‘The wondrous spectacle, and cried aloud,
“ ‘ ‘Oh ! father Abraham, in mercy send
“ ‘ ‘With finger dipp’d in water—Lazarus,

“ ‘To cool my parchèd tongue, for here I burn,
“ ‘Tormentèd in this flame :’ then Abraham
“ Said, ‘In thy lifetime, thou receivèd’st good,
“ ‘And Lazarus evil ;—he is comfortèd
“ ‘Whilst thou art now tormentèd ; and, besides
“ ‘There is a dreadful gulf which none can
pass,

“ ‘Betwixt thyself and us.’ Again he spake,
“ ‘Send him, I pray thee ; to my father’s house,
“ ‘To warn my brethren.’ Abram answer’d
him,

“ ‘Let them hear Moses, and the Prophets,’
‘Nay,’

“ Dives replied, ‘If one rose from the dead,
“ ‘Him they would hear.’ ‘Not so’ said
Abraham,

“ ‘If, having Moses and the Prophets, they
“ ‘Can hear their solemn warnings ; yet indulge
“ ‘In sinful pleasures, and neglect of God :
“ ‘They would not be persuaded, and repent,
“ ‘Though, from the dead, one rose to testify
“ ‘The fearful torments of the damn’d in hell.’ ”

Alas ! how terribly the Pharisees,
And wickèd rulers of the Jews ; gave proof
Of the sad truth of the Messiah’s words :
Though they had hearken’d to His parables ;
Beheld His wondrous miracles ; and seen
How, from the grave ; He, Lazarus had rais’d :

Enrag'd, and unconvinc'd ; they, secretly
Conspir'd to slay both Christ, and Lazarus.
But Jesus, quitting them, went through the
midst

Of Galilee, and, as He went His way,
Ten Lepers met him ; who, standing afar
Besought Him earnestly, " Lord, pity us,"
He bade them shew themselves unto the priest ;
And, as they went, obedient to His word ;
Their leprosy was cleans'd ; and one of them
Finding himself restor'd to health ; turn'd back,
And fell upon the ground at Jesu's feet ;
With fervent gratitude returning thanks.
Christ said, " Were there not ten ? Where are
the nine ?

" Have none return'd but this Samaritan ?
" The thankless Jews receive my benefits,
" And go their way : this stranger comes, alone,
" To render thanks ;—arise, and go thy way,
" Thy faith hath made thee whole, depart in
peace."

Then did they bring young children unto
Him,
Beseeching Him to place His hands on them :
And pray for them, not doubting they would thus
Be fully consecratèd unto God.
Christ's followers rebukèd them, but He

Said, " Suffer little children thus to come ;
" For verily, I say to you, whoe'er
" Will not receive God's kingdom as a child,
" Shall never enter there ;" then, taking them
Into His arms He blessèd them. Then came
A certain ruler unto Him, who said,
As at His feet he knelt, " Good Master, say
" What must I do to gain eternal life ? "
" Why dost thou call Me good ? " the Saviour
said,
" There is none good but one, and that is God.
" Thou knowest the commandments ; thou
shalt not
" Commit adultery ; thou shalt not kill ;
" Or steal ; or bear false witness ; or defraud ;
" But honour both thy mother and thy sire."
He answer'd him, " All these have I obey'd,
" What lack I yet ? " Christ bade him go,
and sell
All that he had, and give unto the poor ;
And come, and follow Him ; and he should have
Abundant treasure in the world to come.
The Saviour saw his sin was love of wealth ;
For, when he heard these words, he went away
Exceeding sorrowful, for he was rich.
Turning to His disciples, Jesus said
" How hardly shall a rich man enter Heaven."
Astonish'd beyond measure, they exclaim'd

“Who shall be saved then?” Christ said,
“With men
“It is impossible, but not with God.”
Then Peter said, “We have forsaken all
“To follow Thee, what shall be done to us?”
Jesus replied, “All who forsake their friends,
“Their lands, and their possessions, for My sake;
“Shall, in this present time, have their reward,
“And, in the world to come, Eternal Life.”

Amongst the crowd, who flock'd to hear His
words,
Was Zaccheus, the rich, chief Publican.
And, as he could not see Him for the press;
Being so small of stature: he ran on,
And climb'd up into a sycamore;
That he might thus behold the Christ: when He
Came underneath, He look'd up, and said,
“Zaccheus, hasten and come down; to-day
“I must abide with thee.” Then he made haste;
Went home, and there receiv'd Him joyfully.
The Jews who saw it, murmur'd that the Lord
Should honour one of that detestèd class:
But Zaccheus said unto Him, “Behold
“Half of my goods I give unto the poor;
“And if, unconsciously, from any man
“I take more than is due; then, instantly
“I know of it, fourfold restore to him.”

The Saviour said, "Salvation is this day
"Come to this house, I came to save the lost."

Jesus proceedèd to Jerusalem,
Because the Passover was nigh at hand.
But when the people heard of His approach,
Forth from the city they went out to meet,
And welcome Him; spreading upon His path
Branches of palm; emblems of victory;
Crying "Hosanna, blessed is the King
"Of Israël, who cometh in the name
"Of God, most high; peace, peace in Heaven
above,
"And glory in the Highest to our Lord."
Nearer they came, and, when they reach'd the
foot
Of Olivet, and saw before them spread
The City, Jesus stood; His tender heart
Oppress'd with anguish for its coming woes.
He wept, exclaiming, "Oh had'st thou but
known,
"Even thou, at least in this thy day, the things
"Belonging to thy peace, but they are hid
"From thee, the day shall come in which thy
foes
"Shall compass thee about, and keep thee in;
"And, trenches cast about thee; so that none
"Escape, and lay thee even with the ground.

“ And all thy stately buildings in the dust :
“ Because thou knewest not, nor car’d to know,
“ The time of God’s great mercy unto thee.”

Again the Pharisees in council met,
And sent forth spies to catch Him in His words :
Who feign’d themselves in search of truth,
and said,

“ Master, we know that Thou dost teach aright ;
“ Accepting no man’s person, but the way
“ Of God, in truth proclaiming unto us :
“ Say, is it lawful for our race to give
“ Tribute to Cæsar ?” Christ, perceiving how
In craftiness they sought to tempt Him ; said,
“ Shew me a penny ; tell me, whose is this
“ Image, and superscription ?” they replied,
“ Cæsar’s.” Then said the Saviour unto them,
“ Render ye unto Cæsar all the things
“ To him belonging ; but take care that all
“ The things of God, ye give to Him alone.”
Marvelling at the wisdom of His words
They held their peace, left Him, and went their
way.

Then came to Him the Sadducees, who say,
“ There is no resurrection,” asking Him,
“ Master, ’tis said by Moses, ‘ If a man
“ ‘ Should childless die ; his brother then must
take

“ ‘ His wife, and marry her, and raise him seed :’
“ Now, with us seven brothers lived ; the first
“ Died without issue ; and the second took
“ The woman to his wife, and childless died ;
“ And in like manner did the third, and all,
“ Up to the last ; and she ; to none of them
“ Had any children ; then, she also died :
“ Say, in the resurrection from the dead,
“ Whose shall she be ? all had her while on
earth.”

Jesus said unto them, “ Ye surely err,
“ Nor know the Scriptures ; in the world to come
“ They marry not, but, as the angels are.”

One of the Scribes then question’d Him, and
said,

“ What is the first commandment of the law ?”
The Saviour answer’d “ Thou shalt love the Lord
“ Thy God, with all thy heart, and all thy soul ;
“ This is the first commandment, and the next
“ Is like it, love thy neighbour as thyself.”

The Scribe replied, “ Master, Thou hast well
said,

“ One God alone exists, and Him to serve,
“ With all the heart ; and love with all the soul ;
“ And, to esteem our neighbour as ourself,
“ Is more than all burnt sacrifice.” When
Christ

Heard how discreetly he replied, He said,

"Thou from God's kingdom art not far remov'd."
And after that they dare not question Him.

But He enquirèd of the Pharisees

"Whose Son is Christ?" They answer'd
"David's," then

He said, "How is it David call'd Him—Lord?"

"For thus he wrote, 'The Lord said to my
Lord,

" 'Sit thou on my right hand, until I make

" 'Thine enemies my footstool.' If He thus

" Callèd Him, Lord, how is He then His son?"

The Pharisees, and Scribes no answer made;

Then, turning to the crowd, Jesus exclaim'd,

"Beware ye of the Scribes, and Pharisees;

"Who, in long clothing walk abroad, and love

"Warm salutations in the market-place,

"And take the chief rooms in your feasts, and
fill

"The highest seats in all your Synagogues;

"Making long prayers in vain pretence, that
they

"May be esteemèd holy, yet the while,

"Devouring widow's houses: hypocrites,

"They, for their sins, damnation shall receive."

As Jesus in the Temple sat, He watch'd
The rich men cast into the Treasury
Their noble gifts; at length a widow came,

Of modest mien, who, timidly bestow'd
Two mites, which make a farthing; Jesus said
To his disciples, "Of a truth I say,
"This poor, lone widow hath presentèd more
"Than all who came before her; for the rich
"Of their abundance gave; she, though so poor,
"Hath cast in all the money she possess'd."

Again He spake unto the multitude,
"Observe whate'er the Pharisees command,
"But, follow not their works; for they will lay
"Upon your shoulders, grievous burdens, far
"Too heavy to be borne: yet will not touch
"With their least finger any one of them.
"Their works are done to be beheld of men;
"They make broad their Phylacteries, and love
"To be call'd 'Rabbi:' woe to you, ye Scribes,
"And Pharisees; ye hypocrites, who close
"Heaven's kingdom against men; ye neither
go
"Therein yourselves, nor suffer those who
would.
"Woe unto you, ye compass sea, and land,
"To gain one proselyte; and then ye make
"Him, twofold more the child of hell, than ye.
"Woe unto you; blind guides, who say
"Whoe'er
"Doth by the Temple swear; in nothing errs;

- “ But, if he by its treasure swears, is bound.
“ And, by the altar thus to swear, is nought ;
“ But by the gift upon it causes guilt.
“ Ye fools, and blind ; which is the greatest ?
say,
“ The gift, or that which sanctifieth it .
“ Whoever by the Temple sweareth, swears
“ By it, and all that is therein : again
“ I say, woe, woe to you, ye Pharisees,
“ You pay your tithes, anise, mint, cummin,
yet
“ The weightier matters of the law omit :
“ Faith, mercy, judgment ; these ye should
have done,
“ Nor left the other unfulfill’d : blind guides,
“ Like whitèd sepulchres ye are, for they
“ Have outward show of beauty ; but within
“ Are full of rottenness, and dead men’s bones.
“ Even so, ye outwardly appear to men,
“ Holy, and righteous ; but within ye are
“ Full of extortion, and iniquity.
“ Serpents, and vipers ; how can ye escape
“ Your righteous doom, eternal misery ?
“ And thou, Jerusalem, Jerusalem,
“ Who killest all thy prophets : stoning those
“ In mercy sent to warn thee of thy sins :
“ How often, as the hen gathers her brood
“ Beneath her wings for safety, when the foe

“ Assails her progeny ; would I, thy sons
“ Have gather’d unto Me ; but they refus’d
“ To hearken to my call. Behold, your house
“ Is left unto you desolate, for God
“ Your Temple hath abandon’d ; nevermore
“ Shall ye behold Me, till the time shall come
“ When all the fulness of the Gentile world
“ Hath been brought in ; then shall the word
 of life
“ Again be sent to you, and ye shall bless,
“ And praise Him that shall come, and offer you
“ Once more, salvation in the name of God.

When the day came on which they held the
 feast
Of Passover, Jesu’s disciples said
“ Where wilt Thou that we should prepare for
 Thee ?”
“ Go ye into the city,” Christ replied,
“ Where, one, a pitcher bearing, ye shall meet :
“ Of him enquire, ‘ Where is the guest
 chamber ? ’
“ And he shall shew to you, a furnish’d room ;
“ In which make ready.” The disciples went,
And found as he had said, so they prepar’d
The Passover, and, when the hour was come ;
He came, and with the twelve sat down, and
 said,

"This Passover, I have desired much
"To eat with you, before I suffer death,
"For I shall never more partake thereof,
"Till, in God's kingdom it shall be fulfill'd."
Impressive spectacle! the Son of God,
Just on the eve of offering Himself,—
A sacrifice to save a guilty world;
And satisfy offended justice: took
The cup, and giving thanks; said "Take ye this,
"Among yourselves divide it," then he took
Water, and wash'd their feet. Peter exclaim'd
"Lord, dost thou wash my feet?" Jesus
replied,
"If I do not, thou hast no part with me."
Then Peter said, "Lord, not my feet alone,
"My hands, my head, let all be cleans'd by
Thee."

When Christ again was seated, He exclaim'd
"Ye call me Lord, and Master, and ye say
"Truly, for so I am: if I, your Lord
"Thus wash your feet, example take from me.
"The servant is not greater than his Lord.
"Assist each other, and be willing thus
"Pride to subdue, and humbly follow me."
Then Jesus took the bread, brake it, and gave
To each of them, and said, "Take this, and eat;
"It is my body, which I give for you,
"Do this henceforth in memory of me:

“ But, verily, I say that one of you
“ Now present, shall betray me ; woe to him,
“ Good were it for him had he ne’er been born.”
Then were they sorrowful, exceedingly,
And said to Him in turns, “ Lord, is it I ? ”
Judas amongst the rest, thus question’d him.
Christ answer’d “ Thou hast said,” then speedily
Judas arose, went out, and straightway sought
The chief priests, and the elders, and engag’d
For thirty silver pieces to betray
Into their hands, the Saviour of Mankind.

When he was gone, Jesus exhorted them,
“ Whither I go, ye cannot come, so now
“ A new commandment I give unto you,
“ By which all men shall know that ye indeed
“ Are my disciples truly, if ye love
“ Each other, even as I have lovèd you.”
Peter said unto him, “ Where goest thou ? ”
Jesus replied, “ Thou can’st not follow me
“ As yet.” He answer’d “ For thy sake, oh Lord,
“ I would lay down my life.” The Saviour said,
“ Wilt thou lay down thy life ? I say to thee,
“ Ere the cock crow, thou shalt deny me thrice.”
Then Jesus took the cup, and, giving thanks,
Gave it unto them, saying, “ Drink ye all,
“ This is the blood of the New Testament,
“ Shed for remission of man’s sins ; henceforth

“ I will not drink of this fruit of the vine,
“ Until the day, that I shall drink it new
“ When with you in the kingdom of My God.”

Then spake He many parables to them,
Exhorting perseverance in the way,
Which He had taught them ; mutual love and
faith.

Assuring them, that God would answer all
The prayers, which they should offer unto Him.
Then, lifting up His eyes to heaven, He said,
“ Father, the hour is come, oh glorify
“ Thy Son, that He may glory give to Thee.
“ The work which thou appointed Me, is done.
“ Now, O My Father, honour Me with all
“ The glory which I had with Thee, before
“ This world was form'd obedient to Thy word.
“ Thy name is manifestèd unto all
“ The men whom Thou did'st give Me, Thine
they were,
“ Thou gavest them to Me, and they have kept
“ Thy word, I pray for them ; I pray not for
“ The world, but those whom Thou hast given
to Me,
“ For they are Thine, and Mine are Thine, and I
“ Am glorified in them : I come to Thee,
“ O Holy Father, keep them through Thy name.
“ All Thou hast given to Me, that they may be,

“ One, as we are ; I pray Thee not to take
“ Them from the world, but keep them from
its sin.
“ O sanctify them through Thy truth, Thy word
“ Is truth ; I also pray to Thee for all
“ Who, through Thy word believe in Me, that
they
“ May all be one ; as Thou, Father, in Me,
“ And I, in Thee, may they be one in Us ;
“ That all the world may know Thou sendest
Me.”

When they had sung a hymn as was their wont,
He went unto the Mount of Olives, where
There was a garden, call'd Gethsemane ;
When they had enter'd, Jesus bade them pray,
That, from the Tempter's power they might
be free.

Then, taking with Him, Peter, James, and
John,

He went with them apart. They had beheld
His glory on the Mount, and now, amaz'd,
Saw the Redeemer of the world o'erwhelm'd
With sorrow exquisite, and anguish dire,
Tortur'd with such exceeding agony ;
That soul, and body seem'd about to part.
At length He said, “ My soul is sorrowful
“ Even to death, tarry ye here, and watch.”
Then, leaving them, He went a little way,

And knelt, and pray'd. "Father, I know with
Thee

"All things are possible ; oh, let this cup

"Depart from Me ; yet, not my will, but Thine

"Be done." Then, praying yet more earnestly,

His agony was so intense ; He sweat

Great drops of blood which fell upon the
ground :

No fear of death oppress'd Him : well He knew

That, from His grave, He soon should rise
again :

But, as the Christ, He bore upon Himself

The sins of all our race ; He suffer'd thus

The just for the unjust ; that He might bring

Us unto God, O wondrous sacrifice !

O Meritorious suffering ! greater love

Than this hath no man ; his own life to give

For those dear unto him ; yet Jesus bore,

Our sins upon the Cross, that sinful men,

By their own crimes justly deserving death :

Believing in the virtue of His blood ;

Repenting their misdeeds, might come to Him ;

And, through His death ; life, and salvation
find.

When Christ arose, He found His followers

O'ercome with weariness, asleep, and said,

"Could not ye watch with Me one hour ? watch
ye,

“ And pray that Satan tempt you not to sin.

“ Willing your spirits truly are, but, ah !

“ The flesh is weak.” Again He went, and
pray’d,

And, back returning, found them still asleep ;

And for the third time went apart, and pray’d,

Saying “ O Father, if this cup may not

“ Pass from Me, let Thy holy will be done.”

Then, coming to His followers He said,

“ Do ye still sleep, and take your rest ? behold !

“ The hour is near in which the Son of Man

“ Shall be betray’d, arise, let us depart ;

“ For he who shall betray Me, is at hand.”

Whilst yet He spake : Judas, one of the twelve ;

Apostate Judas ! came, accompanied

By a great multitude, with swords and staves.

Full well He knew the place, for oftentimes

Had he resorted thither with our Lord,

And His disciples ; ere the enemy

Of all our race had temptèd him to sell

For gold, the Saviour he profess’d to serve.

And for a sign as they approach’d, he said,

“ He whom I kiss, is Christ, seize, hold Him
fast,”

Then, with deliberate hypocrisy,

The vile apostate nearer drew, and said

“ Hail Master, hail,” and forthwith kissèd Him.

Affectionate attachment ! kisses, words

Of reverence, and esteem, "Hail Master, hail."
Oh! how deceiv'd by Satan, thus to sell,
For thirty paltry coins, the Christ, whom he
Profess'd to serve: and his own happiness
Here, and hereafter: how would Satan laugh,
And chuckle to himself, to buy so cheap
The poor deluded wretch's sinful soul.
Christ said unto him, "Judas, dost thou thus
"Betray me, with a kiss?" Peter, at once,
Impulsive, drew his sword; and seeing there
Malchus, the servant of the great High Priest;
Struck off his ear; the Saviour turn'd and said,
"Put up thy sword into its place, for they
"Who take the sword, shall perish by the same.
"Shall I not drink the cup my Father sends?"
Then, touching Malchus, heal'd him instantly.
The band, who came with Judas, seizing Christ,
Bound Him, and led Him unto Annas first,
Father-in-law to Caiaphas,—High Priest
That year; now Caiaphas was he
Who told the Jews it was expedient
One man alone, should for the people die.
Then did the council of the elders seek
Witness against Him, but their evidence
Agreed not together: till at length
Certain arose, and said, "We heard Him say,
"I will destroy this Temple made with hands,
"And, in three days, will build it up again."

The High Priest rose, and said to Him, "Dost
Thou

"Nothing reply to all these witnesses?"

But Jesus held His peace: then spake again
The High Priest unto to Him in solemn tone,

"I do adjure Thee, by the living God ;

"Tell us, art Thou the Christ?" then Jesus
spake,

And said, "I am, hereafter thou shalt see,

"The Son of man on the right hand of power,

"Seated; and coming in the clouds of Heaven."

Then, did the High Priest rend his clothes, and
say,

"He speaketh blasphemies, what need have we

"Of further witnesses? ye all have heard ;

"What think ye?" instantly they answer'd him,

"The wretch is guilty, sentence Him to death."

And, as a token of profound contempt,

They spit in Jesu's face, and, with their fists

Smote Him, and said, "Come, prophesy, Thou
Christ;

"Who was it smote Thee;" Jesus answer'd not,

But bore with meekness, all their taunts, and
blows.

Whilst thus they treat his Master; Peter sat

Warming himself; then came a certain maid

Who kept the door; and looking on him, said,

"Thou also wast with Jesus: Art not thou

“ One of this man’s disciples ?” Then, alas !
Peter denied, in presence of them all ;
And said, “ I know Him not.” Another maid
Came in, and spoke to those around, and said,
“ Surely this man is one of them ; his speech
“ Betrayeth him, he is of Galilee.”
Another servant, kinsman of the man
Whose ear Peter cut off, said “ Did not I
“ See thee with Christ, when in Gethsemane
“ We cleverly surpriz’d, and captur’d Him ?”
Peter, alarm’d, began to curse, and swear ;
Saying “ I know Him not,” while yet he spake,
He heard the crowing of a cock ; then Christ
Turn’d round, and look’d at him ; instantly
His guilty conscience call’d to mind the words,
Which Jesus spake to him ; when, in strong terms
He made loud protestations of his zeal.
“ Though all men should deny Thee, will not I.”
“ Ere the cock crow, thou shalt deny Me thrice.”
That mild, reproving glance of Christ’s, at once
Reveal’d his sin ; his great unfaithfulness :
Deep anguish fill’d his soul : he straightway left
The hall, went out, and wept most bitterly.

As soon as it was day, the Elders came,
And with the Scribes and Priests, in council sat,
As though to reconsider evidence,
And make a greater shew of clemency ;

As if, 'twas justice only they had sought :
And now, convinc'd by most conclusive proof,
They had deliver'd Him into the hands
Of Pontius Pilate, whom the Emperor,
Tiberius Cæsar, sent to govern them.
When Judas, he who had betray'd Him,
Saw that his Master was condemn'd to death,
He bitterly repented of his deed,
And brought again the money to the Priests,
And the chief Elders saying, " I have sinn'd,
" In that I have betray'd the innocent."
They answer'd Judas, " What is that to us ?
" See thou to that." He cast the silver down
Before them, on the Temple floor, and went,
And hung himself : Apostate suicide.
Then the chief Priests the silver took, and said,
" It is not lawful, in the Treasury
" To place this money ; 'tis the price of blood."
Then taking counsel, went, and with it bought
The potter's field, to bury strangers in,
Thus was the prophecy fulfill'd, which said
" They took the silver, price of Him, whom they
" Of Israël did value, and, with it
" Purchased the potter's field as God decreed."

Then led they Jesus to the judgment hall,
But enter'd not themselves, lest they should be
Defiled ; and not eat the Passover.

Sacred observers of the law! the touch
Of Gentiles, was defilement in their eyes :
Therefore they would not venture in the hall,
Lest some impurity they might contract
Which should prevent their joining in the feast.
Yet, without scruple they could spit upon,
And buffet with their hand ; revile, abuse,
And, finally, condemn to death, the Christ ;
The Son of God, who came to save the world.

In deference to their rites Pilate went out,
And said, " What accusation do ye bring
" Against this man ?" they answer'd " Were
He not
" A malefactor, we should not have thus
" Brought Him to thee." Pilate said " Take ye
Him,
" And judge Him in accordance with your laws."
" It is not lawful," said the Jews, " that we
" Should punish any man with death." At this
Pilate return'd into the judgment hall,
And calling Christ, said unto Him, " Art Thou
" King of the Jews ?" He answer'd " Sayest
thou
" This of thyself, or was it told to thee ?"
" Am I a Jew ?" Pilate replied, " The Priests,
" And thine own nation have deliver'd Thee
" To me ; what hast Thou done ? Jesus replied

“ My kingdom is not of this world : if I
“ Establish’d here my reign, my servants then
“ Would, from the Jews, by force deliver me.”
“ Thou art a King then,” Pilate said to Him,
Jesus replied, “ Thou sayest that I am,
“ For this end was I born, and, for this cause
“ I came into the world, that I might bear
“ Witness unto the truth ; for all who hear
“ My voice, hear it.” Pilate said, “ What is
truth ?”

Then, going out again, unto the Jews
He said, “ I find in Him no fault at all :
“ Ye have a custom that I should release
“ A prisoner at this your feast ; shall I
“ Set free Him whom ye call King of the Jews ?”
They cried in great excitement, “ No, not Him,
“ But give to us Barabbas.” Now the man
Whose freedom they desired was a thief :
Preferring thus, a robber to the Son
Of God, who came to save our guilty race.

Then, Pilate order’d them to scourge our
Lord,
The soldiers plaited Him, a crown of thorns ;
And, in derision, plac’d it on His head ;
And put on Him a purple robe, and said,
“ All Hail, King of the Jews,” and bent the
knee,

And smote Him with their hands, reviling Him.
Pilate went forth again, and said, "Behold !
"I bring Him forth to you, that ye may know
"I find in Him no fault at all." Then came
The Saviour forth, wearing a crown of thorns ;
And purple robe : he said, "Behold the man,"
Then the chief Priests, and officers cried out,
"Crucify Him." Pilate said unto them,
"Take ye the man, I find no fault in Him."
The Jews replied, "We have a law by which
"He ought to die, seeing He calls Himself
"The Son of God," when Pilate heard these
words,

He was the more afraid, and went again
Into the judgment hall, and said to Christ,
"Whence art Thou ?" but He answer'd not,
then said

Pilate, "Dost Thou not know I have the power
"To crucify Thee ; or, to set Thee free ?"
"Dost not Thou answer me ?" then Christ
replied,

"Thou could'st not have that power at all,
except

"It had been given thee from above ; so they
"Whose rage, and malice have deliver'd Me
"Into thy hands, commit the greater sin."
Again, for the fifth time Pilate desired
To find some cause for granting His release ;

But, when the priests, and elders said, " If thou
" Should'st set Him free ; thou art not Cæsar's
friend ;"

He dared no longer speak in His behalf.

Full well he knew Tiberius Cæsar ;—proud ;
Jealous of all ; distrustful of his friends :
So near insane, as, frequently to be
Tempted, to end at once, His cares, and life ;
Yet taking pleasure in the sufferings
To which, at times, He savagely condemn'd
The noblest citizens of Rome ; denounc'd
By the vile, secret spies he set to work :
Ruthlessly cruel ; yet when all too late
Mourning with tears, the noble blood he spilt.
When Pilate heard these words of menace, " He
" Who makes himself a king, speaketh against
" Tiberius Claudius Nero," he, at once
Ceas'd all his efforts for our Lord's release ;
And, taking water, wash'd his hands, and said
To all the people, " I am innocent
" Of this just person's blood, see ye to it."
Then, with loud voices cried the multitude ;
" His blood be on us, and our children." Ah !
They little knew the fearful misery,
Those acts, and words entail'd upon their race :
Tremendous heritage of crime, and woe :
For, ere that generation pass'd away.

The punishment of their iniquity
Commenc'd :—calamities unparallel'd
In ruin, overwhelm'd the Jewish race.
War's sternest horrors. Fire and sword without;
Famine, and pestilence, and death within;
Till, all the days of vengeance were fulfill'd :
And, through Jerusalem, rapine and death,
And desolation, held high festival.

When they had scourgèd Christ, they strippèd
Him :

And, as a king clad Him in scarlet robes ;
Placing upon His head, a crown of thorns ;
And, as a sceptre, in His hands, a reed :
Then, bow'd the knee, as if in reverence ;
And, mocking said, “ King of the Jews, all hail !
Then, spitting in His face, they took the reed,
And smote Him in the face, reviling Him.
Then, taking off the purple robes, they clad
Jesus in his own raiment, and went forth
Leading him with them to be crucified.
As they went forth, they found a man, whose
name
Was Simon, a Cyrenian ; and, on him
They laid the cross, and made him carry it :
Whilst weeping, and lamenting multitudes
In deep distress of spirit, follow'd Him.
Beholding them the Saviour turn'd, and said,

“ Ye daughters of Jerusalem, weep not
“ For me, but for yourselves ; the day will come
“ When they will say, ‘ Blessed the barren
womb.

“ ‘ And, to the mountains, and the lofty hills
“ ‘ Fall on us, cover us from all our sins.’ ”
When they were come to Golgotha, (the place
Of skulls), they gave Him vinegar to drink,
Mingled with myrrh ; when he had tasted it,
He would not drink. Then did they crucify
The Lord of Hosts, Son of the living God,
The Saviour of the world : who came to bear
Our sins, in His own body, on the cross,
That, justice being satisfied, mankind
Might through His death, obtain eternal life.
Upon the cross, Pilate, this writing, placed—
“ Jesus of Nazareth, King of the Jews.”
In Hebrew, Greek, and Latin ; so that all
Who read, might understand : then the chief
priests

To Pilate said, write not, “ King of the Jews,
“ But that He call’d himself king of our race,”
“ What I have written, I have written,” he
Replied to them, “ I will not alter it.”
Then were there crucified with Him two thieves,
One on each side, the Saviour in the midst.
And, they who passed by, reviled Him,
Wagging their heads, and, mocking as they said,

“Thou, who did'st boast, the Temple to destroy ;
“And, in three days to build it up again ;
“Leave, if Thou can'st, Thy cross, and save
Thyself.”

Likewise the priests, and elders, mocking said,
“He savèd others, let Him save Himself.

“If He be Christ, the King of Israël ;
“The chosen one of God : let Him descend
“From this, His cross ; and we will all believe :
“He call'd Himself the Son of God ; let be,
“And see if He will now deliver Him.”

Even the malefactor on his left
Railing exclaim'd, “If Thou, indeed art Christ,
“Save, both Thyself, and us.” The other one
Rebuk'd Him, saying, “Dost not thou fear
God ?

“We suffer justly, for this punishment
“Our crimes have merited ; this man hath
done

“Nothing amiss,” then, turning to the Christ,
He said to Him, “O Lord ! remember me
“When Thou art to Thy Father's kingdom
come.”

Jesus said, “Verily, I say that thou
“Shalt be with me, this day in Paradise.”

From the sixth hour until the ninth, o'er all
The land of Judah, darkness reign'd supreme.
No natural eclipse, for now, the feast

Of Passover was held, held only when
They had 'full moon ; hence 'twas impossible
That the sun's glorious rays should be obscur'd
Save by a miracle : at the ninth hour
Jesus exclaim'd, with voice exceeding loud ;
“ Eli, Eli, lama, Sabacthani,”
“ My God, oh why hast Thou forsaken me ?”
Those who stood by, when they had heard Him,
said,
“ He calleth for Elias, let us see
“ If He will come, and save Him ?” one of them
Filling a sponge with vinegar, uprais'd
It to His mouth, to see if He would drink ;
But Jesus cried again, exceeding loud,
“ Father, into Thy hands, I yield my soul,
“ My work is finish'd.” Then He bow'd His
head,
His sacred head, and yieldèd up the ghost.
All nature sympathiz'd with nature's God,
The veil, which separates the Holy place,
In God's own Temple from the Holiest,
Was rent in twain ; the solid ground convuls'd,
As by an earthquake's shock ; or, shuddering
Down to its centre, at man's fearful guilt ;
As though strange pangs its bosom rent, and tore
The solid rocks to fragments in its throes.

When the centurion, and they who stood

Over against them, watching Christ, beheld
All that was done, they fear'd exceedingly,
And smote their breasts, exclaiming "Of a
truth

"This is the Christ, this is the Son of God."
Confession strange! that Rome's stern warriors,
thus

Should testimony give, that Christ was Son
Of God; whom they, nor knew, nor worshippèd.

Though, at the garden of Gethsemane,
When Christ was taken, His disciples fled;
And left Him to His fate: a chosen band
Of noble women came, and, risking all,
Follow'd their Lord, and minister'd to Him.
Nor left Him till the scene was clos'd; but stood
Heart-wrung with deepest anguish when He
died.

When Sabbath-day drew nigh, the Jews
besought
Pilate to give commandment to the troops,
To break the legs of those they crucified;
So that their bodies might be taken down;
Because it was the feast of Passover.
Therefore the soldiers came, and brake their legs,
Who suffer'd with Him; but, when they
approach'd

Messiah; they perceiv'd that He was dead :
So with his spear, one of the soldiers pierc'd
His side, and forthwith blood and water came.
Thus were the prophecies fulfill'd, which said,
“ A bone of Him shall not be broken,” and,
“ Then shall they look on Him, whom they
have pierc'd.”

When even came ; Joseph, a Benjamite,
A member of the Sanhedrim ; a just,
And honourable councillor, who ne'er
By word, or deed, consented to His death,
But waitèd for the kingdom of the Lord :
Went boldly on to Pilate, and besought
The body of the Lord, to bury it.
But Pilate marvell'd much if He were dead :
And, calling the centurion, askèd Him ;
Then, finding it was so, commandèd them
To take Him from the cross, and they obey'd :
Then Nicodemus came, (He who by night
Had visitèd the Lord,) and, with Him brought
Aloes, and myrrh in great abundance. Then
They took the Saviour's body, and in fine
Clean linen wrappèd it with all the spice,
As was the manner of the Jews ; and laid
Him in a sepulchre hewn in the rock :
Where never man before was laid, and plac'd
A massive stone, the entrance to secure.

Next morn ; the Pharisees, and elders went
To Pilate, saying, " We remember how
" That vile deceiver said ' whilst yet alive ;
" ' After three days, I will arise again.'
" We do require thee, therefore, to command
" His sepulchre be made secure, until
" The day is past ; lest His disciples come
" By night, and steal His body from the tomb ;
" And say that Christ is risen from the dead :
" So the last error would be worse than all
" The evils He already hath produc'd."
Pilate said unto him, " Ye have a watch,
" Go ye your way, and make it all secure."
The Pharisees selectèd from the corps
Of Roman troops, whose duty was to guard
The Temple, certain chosen men ; and gave
Stringent command to watch the sepulchre :
And, to prevent corruption of the guard,
They seal'd it with the governor's own seal :
Then, to their homes return'd, in heart rejoic'd,
That their vile schemes had met with such
success.

Thus, everything that human policy,
And prudence could suggest ; the Pharisees,
And Elders did, in order to prevent
The resurrection of the Son of God.
Mark ! how the Providence of God o'errul'd
All these occurrences ; the Saviour's death,

In all its circumstances, had fulfill'd
The long-foretold predictions of His fate :
Nor was it done in secret, lest the world,
The unbelieving world, might hesitate ;
And sceptics scoff, and infidels remain :
Tried, sentenc'd by the Roman Governor:
The soldiers of the Mistress of the World ;
Imperial Rome, assistèd in His death :
And publicly our Lord was crucified.
The death of Jesus Christ upon the cross
Was witnessed by assembled thousands ; whilst
Nature herself bore witness to the strange,
Mysterious spectacle ; the sun withdrew
Its light awhile ; and darkness reign'd supreme.
Whilst earthquakes rent the solid rocks, and
tare

The Temple's veil in sunder : As His death
Was thus made incontestible ; so now
His glorious Resurrection must take place
Under such circumstances as shall be
Beyond the power of infidels to doubt.
His body, safely in the sepulchre
Secur'd, by massive slabs, seal'd with the seal
Of Rome, and, by Rome's choicest warriors
watch'd ;

Whose death was certain if they slept on guard.
Yet 'twas not in the power of Pharisee,
Or Elders, or chief priests, or Roman troops,

Or death itself ; or Satan, and his fiends ;
The Saviour's Resurrection to prevent.
For, at the dawning of the morn, there came
An angel of the Lord, from Heaven, who broke
The Seal, and roll'd the massive stone away.
His countenance was like the lightning's flash :
Bright coruscations of celestial flame
Play'd round about his features, and his garb ;
As emblematic of the glorious news
He brought from Heaven, was purest, virgin
white.

For fear of him, Rome's bold centurions,
Who, never yet had shrunk from mortal foe ;
Nor ever known what trembling terror meant,
Were startled, terrified, dismay'd ; all strength
Of courage gone ; shaking for very dread,
Fell on the ground as though bereft of life.

As, early in the morn ; Mary, the wife
Of Cleopas, and Mary Magdalene,
Came with sweet spices to anoint the Lord ;
They said among themselves, " but who shall
roll
" The stone away from off the sepulchre ?"
Astonishment o'erpower'd their speech, when
they
Beheld the angel standing by the vault.
Kindly he spake to them, " Be not afraid ;

“ Ye seek the Lord, Jesus of Nazareth.
“ He is not here, for He is risen, as He
“ Had said; behold the place where He was
laid ;
“ Then go to His disciples with all speed,
“ And say to them, and Peter ; that the Lord
“ Is risen from the dead, and will appear
“ To them in Galilee.” Trembling, amaz’d,
And sore afraid, they left the sepulchre ;
And told to His disciples all the strange,
And wondrous news, yet did they not believe,
But listen’d to their words as idle tales ;
Peter and John excepted ; who went forth
And found the sepulchre untenanted ;
The Saviour risen ; the angel visitant
Return’d to Heaven, his work accomplishèd.
The linen garments lying by themselves,
All still, and silent ; for the Roman guards,
When their dismay, and fear, had somewhat
pass’d ;
Had gone in haste, and told the Pharisees,
And the chief priests, all things that had been
done :
The senators of the great Sanhedrim
Long counsel held, and then, agreed to give
Large money to the soldiers, bidding them
To say, that the disciples came by night,
And stole Him while they slept ; and, promising

To speak unto the Roman Governor ;
And thus secure them from the punishment,
Decreed by Rome, for such a breach of trust.
The soldiers took the money, and made all
The statements which the elders order'd them,
To circulate as truth among the Jews ;
And, stranger still, the Jews believ'd the tale
In spite of its absurdity, nor thought
How utterly unlikely that the guards,
(Who knew that death had been decreed, by law,
On those who fell asleep while on their watch),
Should, all, at once, at such especial time,
And, under such unusual circumstance,
Commit so terrible a breach of trust ;
And, if asleep, how could the soldiers know ?
If all the sounds, which, unavoidably
Were made whilst rolling off the massive stone,
And, taking from the sepulchre, the corpse,
Had fail'd to break their slumbers ; how could
they
Thus swear, 'twas His disciples stole Him
thence ?
How Satan, and his tools, by vile deceit,
And open falsehood, ever strive to thwart
All that is good, and bring to nought the best,
And noblest schemes to benefit mankind.

When Mary Magdalene, with sorrow fill'd

Went early in the morning to the tomb ;
The angel seeing her distress of mind
Said, specially to her, " Why weepest thou ?"
" Because my Lord hath been remov'd," she said,
" And, I know not where they have buried Him."
Scarce had she left the tomb, when she again
Was asked, " Why weepest thou ? Whom dost
thou seek ?"

Supposing her new questioner to be
The gardener, in great distress of mind
She said to Him, " If Thou hast borne Him hence,
" Or knowest where He is, oh, tell me where
" My Lord is laid, and I will take Him hence."
" Mary," that single word was all He spake,
Yet 'twas enough ; it reach'd her inmost soul ;
And, at the sound, her joyous spirit thrill'd,
With strange emotions of delight, and joy :
It was her Saviour's voice, He, whom she
mourn'd

As crucified, and never to be seen
Again on earth : speaking to her in tones
Of mild, affectionate reproach, that she
Had not, at once, her Saviour recognised.
Turning, she cried " Rabboni," overcome
With joy, and would have knelt, and worshipp'd
Him ;

But Jesus said unto her, " Touch Me not
" I am not yet ascendèd ; go, and seek

“ All My disciples, and say unto them ;
“ That I shall speedily ascend to Him
“ Who is My Father, and their Father too ;
“ My God and theirs ; bid them fresh courage
take.”

So Mary sought His followers, and told
All that the Saviour had said unto her.

Two of His followers, nam'd Cleopas,
And Luke, were to Emmaus journeying
That afternoon ; when, as they talk'd of all
These strange events, and reason'd as they went,
Jesus Himself drew near, and walk'd with
them.

They knew Him not, as He enquirèd why
They spoke so earnestly, and seem'd so sad.
“ Art thou a stranger in Jerusalem,
“ And knowest not the awful deeds which there
“ Have been enactèd ?” He enquir'd, “ What
deeds ?”

They said “ Concerning Christ of Nazareth,
“ Who was a mighty Prophet ; great in deed,
“ And word in sight of God, and all the Jews ;
“ How the chief priests, and rulers have
condemn'd,
“ And crucified Him, who we hoped would be
“ The great Redeemer of our Israël ;”
Beginning at the Prophets, He explain'd

Through all the Scriptures, things concerning
Him.

The prophecies relating to His birth ;
The Incarnation of the Son of God ;
His teachings, miracles, and sufferings ;
His death, and Resurrection from the tomb ;
Appealing to the facts well known to them,
In confirmation that He was, indeed
The long foretold Redeemer of mankind.
When they approach'd the village, they constrain'd

The stranger to remain ; " Abide with us "
They said, " for it is eventide." So He
Went in, and tarried with them, and, it came
To pass as Jesus sat at meat, He took
And blessed bread, and brake, and gave to them.
Their eyes were openèd, they knew the Lord.
Eer they recovered from their great surprise,
He had withdrawn Himself. " Did not our
hearts

" Burn in us by the way ?" they said " as He
" Open'd the Scriptures, and convers'd with us."

Then, though so late, they rose up the same
hour,
And to Jerusalem return'd, and found
The rest of the disciples gather'd all
Together, unto whom they told the things

Which had occur'd, and how, He was made known

To them, in breaking of the bread ; while thus
They earnest converse held, with closèd doors ;
Jesus, Himself appearèd in their midst,
Exclaiming "Peace be unto you ;" but they
Startled, and terrified suppos'd that they,
Beheld a spirit ; till He said again,
"Why are ye troubled ? Why do doubts arise
"Within your hearts ? behold my hands, and
feet :

"See that 'tis I Myself, and handle me.

"A spirit hath not flesh, and bones ; as ye

"Can see I have." And, when He thus had said

He shewèd unto them His hands and feet ;
And, while they yet believèd not for joy,
He asked them, "Have ye here any meat ?"
Then they brought unto Him a piece of flesh,
An honeycomb, and bread ; and He did eat
In presence of them all, and, when they saw
He was indeed their Lord, they all rejoic'd.

After eight days they all again were met,
And with them, Thomas, namèd Didymus.
Who, when they told him they had seen the
Lord,

Said, "I will not believe unless I see,

“ With my own eyes the print of all the nails,
“ And put my finger in those prints, and thrust
“ My hands into His side.” As they were thus
Assembled secretly with closed doors ;
Jesus, again, stood in the midst of them, .
Exclaiming, “ Peace be unto you,” and then
He said to Thomas “ Reach me here thy hand
“ And thrust it in my side, thy fingers place
“ Within the print of all the nails ; convince
“ Thyself, and be not faithless ; but believe.”
Thomas said unto Him, “ My Lord, my God.”
Jesus replied “ Thomas, because that thou
“ Hast seen, thou hast believ’d ; happy are
they
“ Who never saw, yet in their hearts believe.”

Jesus again appear’d in Galilee
To His disciples in a mountain, where
He had appointed them ; and when they saw
It was their Lord, they knelt, and worshipp’d
Him.

Then said He unto them, “ All power is given
“ To me on earth, and heaven ; go therefore,
teach

“ All nations, and baptize them in the name
“ Of God ; the Father, Son, and Holy Ghost.
“ Instruct them to observe with care, all things
“ Which I commanded you, and I will be

“ Present with you, long as the world endures.”

After these things five hundred brethren saw
The Saviour at one time. Again He show'd
Himself to His disciples ; when, all night
They labour'd hard, yet nothing caught ; and
when

The morning dawn'd ; standing upon the shore,
He said unto them “ Have ye any meat ?”
And, when they answer'd “ No,” He bade them
cast

Their net, on the right side, and they should
find :

They instantly obey'd, and found the net
Fill'd with so great a multitude of fish,
They could not draw it in : John, instantly
Exclaim'd “ It is the Lord.” When Peter
heard

It was the Saviour ; he cast off his coat,
And sprang into the sea, and swam on shore.
Slowly, and carefully, the others drew
The net to land, and, when they counted all ;
They had one hundred caught, and fifty-three,
All large in size, yet was the net unhurt.
The Saviour then took bread, and gave to them,
And fish likewise ; then, when they all had
dined,

He said to Simon Peter “ Lovest thou,

“ Me more than these ?” Simon replied, “ Yea
Lord,

“ Thou knowest that I love Thee.” JĒSUS said,
“ Feed thou my lambs ;” a second time He ask’d
Simon the question, and, when he replied,
“ Thou knowest that I love Thee ;” Jesus said
“ Feed thou My sheep ;” again, for the third
time

He ask’d the same ; Peter was griev’d, because
Three times He askèd if He lovèd Him :
Therefore he said, “ Thou knowest all things
Lord,

“ Thou knowest that I love Thee.” Jesus said,
“ Feed thou my sheep, for verily I say,
“ Thou, in thy youth did’st gird thyself, and
walk,

“ Where thou desirèdst, but when age shall
come

“ Thou shalt stretch forth thy hand, but other
hands

“ Shall gird, and carry thee, where thou wouldst
not.”

Then Jesus led His followers as far
As Bethany ; and when He had conversed
Long time with them He lifted up His hands,
And blessèd them ; and lo ! it came to pass
While they beheld, Jesus was taken up

From out their sight, and carried into Heaven.
Amaz'd, they stood and marvell'd ; with their
eyes

Intently fixed on their ascending Lord.
Still gazing upward, though the fleecy clouds
Received Him from their sight. While thus
they gaze,

Behold ! two angel visitants appeared,
Robed in long garments of the purest white ;
As emblematic of their innocence,
Their happiness, and glory ; and they said,
“ Ye men of Galilee ! why stand ye here
“ Gazing up into Heaven ? do ye not know
“ That Christ, who hath ascended from your
sight,

“ To take His place at the right hand of God ;
“ Clad in His human nature, there to plead
“ For all your race, the merit of His death ;
“ Shall, in like manner, at the last great day,
“ Descend from Heaven to judge the quick, and
dead ? ”

Then the disciples knelt upon the ground,
And worshipp'd God ; and to Jerusalem
Return'd ; fill'd with exceeding joy, and spread
Abroad the news of all they had beheld.
And, in the Temple were continually
Praising, and blessing God ; until the day
Of Pentecost was fully come ; when they,

Being assembled all with one accord,
There suddenly was heard a sound from Heaven,
As of a rushing, mighty wind, which fill'd
The house where they were sitting; cloven
tongues

Like as of fire appear'd, and sat on each.
Then were they fill'd with the Holy Ghost;
And, as the spirit gave them utterance
They spake with other tongues; when this was
nois'd

Abroad, vast multitudes crowd'd to see
The strange event; and much amaz'd, said,
"What wondrous miracle is this; that men
"Of Galilee, should, in our native tongues
"Wherein we each was born, thus talk to us?
"Parthians, and Medes, and Elamites, and they
"Who in Judea, Cappadocia,
"Pontus, and Phrygia, and Pamphylia dwell,
"And all the regions round about Cyrene,
"Strangers from Rome, both Jews, and
Proselytes,
"Cretes, and Arabians, we all do hear,
"In our own tongue, the wondrous works of
God."

Then, Peter standing up, explain'd how all
The prophecies concerning Christ, had been
Fulfill'd in Jesus, whom they crucified:
Then proved His resurrection, His ascent

To God's right hand ; and show'd to them how
this

Effusion of the Holy Ghost had been
Foretold by their own prophets ; and, that Christ,
So late rejected by their sinful race ;
Would, in the last, great judgment day appear,
Arm'd with supremest power to punish all
Who had refused His mercy to receive.
Prick'd to the heart, they listen'd to his words,
And, seeing that no hope was left for them ;
Save in His mercy, whom they crucified :
They earnestly enquir'd, " What shall we do
" That judgment to escape, which we deserve ?"
" Repent, and be baptiz'd," Peter exclaim'd,
" The promise is to you, and all your race,
" Who heartily repent your sins, and come
" With humble penitence to Christ the Lord."
Then did they, gladly hear his words, and came
To be baptized, and, in one day there were
Addèd unto the Church three thousand souls ;
Who steadfastly continued in the faith,
Praising and blessing God ; and, by their pure,
And holy uprightness of life, gave proof
That they were followers of Christ in truth.
So that, by their example, and their words,
Numbers where daily addèd to the Church.
Oh ! that the knowledge of the Saviour's love
O'er all the earth was spread, and every heart

Of man, throughout the world, His mercy knew.
O Heavenly Father ! hear our earnest prayer,
Hasten the glorious day when all our race
Shall love, and worship Him whom thou hast
sent.

Thou did'st not send Him to condemn the world,
But, that through Him, we might salvation find.
We do believe in Him ; strengthen our faith ;
That, giving up all evil thoughts, and deeds,
Acknowledging our errors in the past,
And, trusting in the merits of His blood,
The burden of our guilt may be removed ;
The darkness from our souls may pass away ;
Pure, holy joy our spirits fill : Thy voice
Exclaim " Thy sins are pardon'd ; go in peace,"
We will rejoice, and serve, and worship Thee.

